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Coming Soon in

the CORD

A Comparative Study of St. Bonaventure and Teilhard

by Ewert Cousins
Professor of Theology, Fordham University

Part I (in the April issue): Cosmic Religious Consciousness in

Teilhard and Bonaventure: The Cosmic Christ.

Part II (in the May issue): Cosmic Development in Teilhard and Bonaventure.



March, 1966

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EDITORIAL

Humility, Self-Sacrifice, and Lordship

When Jesus had suffered the death of the cross and risen, the conciliar Constitution of the Church tells us, "he appeared as the one constituted as Lord, Christ and eternal Priest." Then he poured forth the Spirit so that his Church, "equipped with the gifts of its Founder and faithfully guarding his precepts of char-



ity, humility and self-sacrifice," might fruitfully proclaim the good news of salvation.

Two of our articles this month probe reverently this fundamental and dynamic mystery of our religion. In the article on Christ's lordship, Sister Mary Martha examines the meaning of the title Lord as we apply it to Jesus. Sister goes on to show that it was through his resurrection that Christ was constituted in actual fact Lord and King of the universe. As Franciscans, she concludes, we inherit from the Seraphic Patriarch a particularly rich appreciation of our Lord's predestination to the headship of creation.

Sister Mary Ethna skillfully connects the mystery of Christ's humiliation and exaltation with that of Christian poverty and fulfillment. It is in the Resurrection, Sister explains, that the poverty of the God-man gave way to his fullness of glory. By fidelity to our ideal of Franciscan poverty, therefore, and by a loving imitation of Christ our model, we too shall be filled, at our own resurrection, with the glory of God; we too shall reign with him, who have suffered and died with him. And this is the sum-total of the Christian mystery.

Fr. Michael D. Meilach, ofm.

The state of the s

Kyrios:

He Is Lord

Sister Mary Martha, O.S.F.

The last book of the Bible ends with a prayer that is pregnant with meaning and vibrant with hope: "Come, Lord Jesus!" (Apoc. 22:20). The term "Lord" here expresses the epitome of the Christological faith of the first Christian community at Jerusalem. For these early Christians, Jesus is Lord and hence one with Yahweh in power and sovereignty. This faith, garnered from the Pentecostal kerygma of Peter, was more than conviction. It was encounter. involvement, metanoia (Acts 2: 38-47).

Contemporary theology, with its emphasis on the eschatological element of salvation, has focused attention on this title of Jesus: "Lord." The present article seeks to sketch something of the origin, meaning, and religious significance of the term, and to suggest briefly its relevance to the Franciscan spirit.

Origin and Meaning of the Term "Lord"

Some obscurity attends the origin of the word "lord." A product of the oriental mind, it was known to the Egypt of the Captivity, as well as to Israel and neighboring countries. It has its Hebrew equivalent in "Adon" and

its Aramaic in "Mar" (as in Maranatha); and it translates into Greek as "Kyrios." The precise meaning first attached to it is "master, ruler, one in authority." In the Old Testament we find several instances of this use: A man may be lord of his slaves (Gen. 24:9), of his wife (Gen. 18: 12), of his household (Gen. 45:8), or of his people (3 Kgs. 22:7).

As "my Lord" (Adonai), it became a form of address used for kings. Gradually it came to be attributed to the gods whom the Semitic peoples revered as supreme "lords" of their lands. In itself, the title as so used had no specific religious significance.¹

The Bible likewise extends to the Divinity the application of this term which originally denoted a human being in authority. In fact it is this extended meaning which is most prevalent in the Old Testament, where the word appears as a fitting form of address for Yahweh. God is "Lord" in the radical sense of the term; having created his people, he is their legitimate ruler. The full title used in addressing him is "Adonai Yahweh" — "My Lord Yahweh" (Gen. 2 and 3).

In the last pre-Christian centuries, when the Jews considered the name "Yahweh" too sacred to

^{1.} See L. Cerfaux, Christ in the Theology of Saint Paul (New York: Herder and Herder, 1962), p. 465.

be commonly pronounced, they substituted the title "Adonai," understood simply as "Lord." This explains how the Septuagint's "Kyrios" came to stand, not only for "Adonai" in the original secular sense, but for the sacred name of Yahweh as well.²

The New Testament continues the Septuagint practice of referring to God as "Kyrios." But in some cases the word conveys its original secular meaning, even when applied to Jesus (Mt. 8:8, 21, 25; 9:28). In these passages the term is meant to be the equivalent of the Hebrew "Rabbi," or simply a mode of polite address. This usage seems to belong to an early stage of the apostolic catechesis and to be quite unrelated to the specific theological doctrine of Christ's lordship.

Several passages of Luke, on the other hand, speak of Jesus in the third person as "the Lord," thus designating him as one with Yahweh (Lk. 24:3, 34). The same tendency is found in John, who, incidentally, always applies the term to the risen Christ (Jn. 20:2, 18, 20, 25). That Jesus entered into his lordship only after his Resurrection is, in fact, the burden of much of the New Testament literature (Lk. 24:26; 1 Pet. 1:11; Heb. 2:9).

As stated above, the first proclamation of the Pentecostal kerygma is Petrine. Peter was dealing with orthodox Jews, for whom the central question was the validity of Jesus' claim to be the Messiah. It stands to reason, then, that from the beginning Peter would stress the Resurrection as the privileged testimony to Christ's messiaship or lordship.

But Christianity was bred in an age of transition. The idea of the Messiah had been dwarfed to the concept of a mere man who, through military victory, would reestablish the kingdom of David. It was imperative, then, that a real distinction be drawn between Jewish expectation and Christian belief. This Peter accomplished with breath-taking conciseness when. after recounting the saving deeds of Jesus, he proclaimed: "Therefore, let all the house of Israel know most assuredly that God has made both Lord and Christ, this Jesus whom you crucified" (Acts 2:36).

The impact of these words upon his hearers is evident in the conversion recorded in Acts 2:37-41. Here, truly, is conviction, involvement, metanoia. The simplicity and directness of the message astound. Peter gives to Christ the name which the Old Testament reserved for Yahweh: "Adonai" — "Lord" — that is, all-powerful God to whom all worship belongs. As a result, the Jews who accepted the Resurrection saw it not merely as a fact of history but as the fulfillment of an Old Testament... prophecy and therefore a truth of redemption (Acts 2:32-35).

The inquiring mind is naturally led to ask, further, How was Peter led to adopt this Old Testament term? The stimulus may be found

in Mt. 22:45, where Jesus chose to draw attention to the inconsistency of the notion of a purely temporal messiah. Significantly, Psalm 109 is cited in both contexts, and the interpretation given by Jesus is that he is Lord.³

"Lord" as a Functional Title in Christology

The term "Lord" thus applied to Christ is seen, then, to take on a special theological significance, equating him with Yahweh. While it does not in itself express absolutely the divine nature of Jesus, it does reveal most emphatically his divine function: his lordship. This exercise of lordship is early predicated of Jesus by Peter: "He it is who has been appointed by God to be judge of the living and of the dead" (Acts 10:42).

The full expression "our Lord Jesus Christ" that arose among the first Christians is not an accretion adopted from the Hellenistic civilization in which they lived; nor is it an outcome of the primitive Christian liturgy. It is a clear testimony to the belief that the Christians of Jerusalem had accepted as a result of the Petrine catechesis.4

The faith expressed by the name "Kyrios" receives clear delineation with Paul, who uses it as the proper name for Jesus (1 Cor. 8: 6). Paul teaches, in fact, that to call upon the name of the Lord

is the same as to call upon the name Yahweh in the Old Testament (Rom. 10:12-13). The term is used in its proper religious sense: what Yahweh is to the Jews, the Lord Jesus is to the Christians (1 Cor. 7:22; Rom. 14:6). He clearly points to the confession of Christ as Lord, as the sum of his teachings (2 Cor. 4:5), as the criterion of orthodoxy and of the charismata (1 Cor. 12:3), as the sum of the faith that saves (Rom. 10:9).

Paul tells his converts: "For this end Christ died and rose again, that he might be Lord both of the dead and the living" (Rom. 14:7-8). Again, "He is the Lord" who commands and permits (1 Cor. 4:37; 16:7); who governs his servants (Rom. 14:4-8), the Lord whom they are proud to serve (Rom. 14:18, 1 Cor. 7:22), and who is their judge (1 Thess. 4:6; 2 Thess. 1:9; 1 Cor. 4:4).

Throughout his Letters, Paul affirms that Jesus received his lord-ship because he humbled himself in obedience even to the extent of dying on the cross. The Apostle finds this to be the reason that God exalted him and gave to him who was called Jesus at his birth, a new name — "the name that is above every name, so that at the name of Jesus every knee shall bend of those in heaven, on earth, and under the earth, and every tongue should confess to the glory of God the Father that Jesus is

The second secon

^{2.} L. Hartmann, C.Ss.R., in his article "The Lord," in the Encyclopedic Dictionary of the Bible, points out that because of the materialistic concept of the deity prevalent among the Greeks prior to the Hellenistic period, the term "Lord" was not applied to their gods until oriental religious ideas came to be accepted in Greek circles.

^{3.} See K. Adam, The Christ of Faith (New York: Pantheon, 1954), p. 76.

^{4.} Ibid., pp. 74-83.

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'Kyrios'" (Phil. 2:8-11). This "name above every name" can only be the unutterable name of Yahweh whom every being in the universe must adore.⁵

In the first Letter to the Thessalonians, Saint Paul seems to point to a relation between the "Kyrios" and the idea of the Parousia or second Coming of Christ. Cerfaux finds the connection to consist in the fact that the Parousia is a normal consequence of the Resurrection. He sees the Resurrection as Christ's enthronement, his exhaltation to God's right hand. Because of his Resurrection, he is the Sovereign whose solemn entrance we are awaiting.6 For the early Christians the Parousia, understood in all its festal fullness, took on this notion of such a triumphal entry.



In his most candid and complete description of the Parousia, Paul testifies to a living personal faith accompanied with feelings of love and trust which are made evident by the significant way in which he refers to the Lord. Such phrases as "the Lord himself," "the Lord's word," "to meet the Lord," "we shall be ever with the Lord," when read in their context, bear eloquent testimony to that faith (1 Thess. 4:13-18).

A reading of the entire letter unfolds several instances of this linking of Christ's role as Kyrios with his return at the Parousia. Thus Paul refers to the coming [Parousia] of our Lord Jesus Christ with all his saints (3:13), and again to the coming [Parousia] of our Lord Jesus Christ (5:23). The Christian message, then, was eschatological from the beginning and included belief in the Parousia as well as the Resurrection. Cerfaux points out the blessed truth that while it is the Resurrection that is the bedrock of Christian hope, it is the Parousia that gives the Resurrection its deepest significance.7

With urgency, then, does Paul write to the people of Thessalonika to give up the worship of idols for the worship of the true and living God, that they may "await from heaven his Son [Kyrios] who has delivered us from the wrath to come" (1 Thess. 1:9-10). It is this primitive formula, "The Lord comes," that affirms the Parousia as the object of both faith and hope.

Christ as Lord in Contemporary Theology

Is there a message for Christians today in an understanding of the import of this early Christian terminology? Contemporary Christians are frequently confronted with the accusation that we are a generation that has lost the sense of God. Whatever this statement conveys to the man without faith, for the Christian it most clearly states that the sense of the grandeur of the living God is no longer meaningful in our lives. It indicates that in our day, the actual experience of God through encounter that involves the heart and has its realization in a change of heart, a true metanoia, is absent.

Current theological literature is replete with suggestions geared to remedy this situation and enliven Christian faith. New methods and new approaches give evidence of awareness of the problems and the desire to eradicate their cause.

Liege states our failure quite simply, for example, when he opines that, though baptized in His name, we have failed to meet the God of Jesus Christ.8 Here, then, is the secret of the pristine Christian faith which we need to recapture: The Lord who came in mortal flesh is the gift of the God and Father of all. Monotheistic from the beginning, the Jewish faith in Yahweh receives new stimulus in the truth that the Lord Jesus is the "good and perfect gift" and the best evidence of the self-giving Love of the Father.

Confronted by this overwhelming conviction, we too, with his grace, must rise to the realization that a living faith cannot countenance a cleavage between a theology that is theocentric and one that is Christocentric, and remain Christian. We cannot relegate God to the status of a Kantian postulate, even one about which we go on to theologize, and then turn our attention to Jesus as an opposite "pole" around whom we can center our spirituality as well as a distinct science of Christology. On the contrary, we must exert every effort to bring the principle of sacramentality into full play in our lives as in our thinking. Jesus is not like Melchisedec, having no origin and no destiny; he came forth from the Father and has returned to the Father. And pitching his tent among us, he has revealed the Father to us-and himself as the gift of the Father. We best know God, then, as he who gives himself in Christ the Lord. It is this knowledge, and a coherent system of convictions built on it, that will be our prelude to encounter, to involvement, and to metanoia.

Christ's Lordship and the Franciscan Spirit

There is evidently a certain relevance of the foregoing considerations to the Franciscan spirit. It would be pointless to repeat now the thorough study already presented in THE CORD on what God's Fatherhood meant to Saint

^{5.} F. X. Durrwell, C.Ss.R., The Resurrection (New York: Sheed and Ward, 1960), p. 114; for a contrasting opinion, see Cerfaux, op. cit., pp. 477-78

^{6.} See Cerfaux, op. cit., p. 465.

^{7.} Ibid., p. 56.

^{8.} P. A. Liege, O. P., What Is Christian Life? (New York: Hawthorne, 1961), p. 32.

^{9.} Sister M. Rose Cecilia Case, O.S.F., "Saint Francis and the Fatherhood of God," THE CORD 15 (1965), 26-37.

Francis.⁹ Sister Rose Cecilia has amply explained the profound effect produced in the Saint by the realization that God was his Father. And that realization was awakened through his encounter with the Lord Jesus, the true testimony of his Father's love.

We all know, likewise, how Francis met this staggering news with a generous response that revolutionized his love of God and of all creatures. Re-read this section of our Founder's First Rule in this light, and notice the fine theological balance it contains:

Almighty, most high and supreme God, Father, holy and just, Lord, King of heaven and earth, we give you thanks for yourself. Of your own holy will you created all things spiritual and physical, made us in your own image and likeness, and gave us a place in paradise, through your only Son, in the Holy Spirit. And it was through our own fault that we fell. We give you thanks because, having created us through your Son, by that holy love with which you loved us, you decreed that he should be born true God and true man, of the glorious and ever blessed Virgin Mary and redeem us from our captivity by the blood of his passion and death. We give you thanks because your Son is to come a second time in the glory of his majesty and cast the damned. who refused to do penance and acknowledge you, into everlasting fire; while to all those who acknowledged you, adored you, and served you by a life of penance, he will say: "Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.10

There is no tension, here, between the theocentric and the Christocentric, nor even between the incarnational and eschatological elements in our religion which we so often hear opposed these days. It is the one, the unique Lord Christ through whom we have been created, who has redeemed us, who reveals the Father to us, who will judge us, and who will bring us to the home prepared for us by the Father.

Had Francis had the benefit of contemporary biblical scholarship, there cannot be the slightest doubt about the stress he would have placed on the lordship of the risen Christ who "is to come a second time in the glory of his majesty." How Francis would have embraced our "resurrection-theology," emphasizing as it does the entrance of Jesus into his cosmic lordship and glory!

This, then, seems to be the lesson that we Franciscans can draw from the contemporary studies and research on Christ as Lord. First, faithful to the love of our Founder for Scripture, we can give serious attention to the place occupied by the resurrection in the primitive Christian kerygma. This is not, as some Franciscan theologians have said, an outgrowth of "Thomistic theology"; it is solidly biblical and therefore Christian.

It is irrelevant to allege against this central position occupied by the resurrection in our spirituality, the rather one-sided devotion of Francis to the Passion. We must distinguish carefully what is essential in his legacy from what was formed, nurtured, and defined by the ascetical and theological milieu of the middle ages and belongs to their narrower spirit.

Realizing that the Christ who hung on the cross was the Lord of glory, that the crucifixion itself is but the first stage in a journey that was complete only with his ascension into heaven, we can enrich our already fecund spirituality with elements by no means foreign to it but inherent in its very heart.

It is, after all, Scotistic rather than Thomistic theology which sees Jesus as destined from all eternity, independently of sin, to

the Lordship of the universe. According due importance to the Lord Jesus living among us as the gift of our heavenly Father, we can give new unity and coherence to both our doctrine and our life. We can suppress once and for all that absurd claim that we are Christocentric, whereas other religious groups are theocentric (as though that were a fault!). And we can suppress, too, the false dichotomy which many of us have tended to set up between the active (incarnational) and the contemplative (eschatological) aspects of our religious spirit.

Putting the matter positively, we can come to see in Christ the Lord, both the Revealer of the Father and the Omega Point of the cosmos. With our thinking and our life thus strengthened and unified, we can become in our day, as Francis was in his, truly effective "heralds of the Lord."

Books Received

- Brown, Raymond E., S.S. New Testament Essays. Bruce Publishing Company. Pp. 280. Cloth, \$5.00.
- Hauret, Charles. The Songs of the People of God. Tr. John F. McDonnell, O.P. Priory Press. Pp. 178. Cloth, \$2.95.
- Huyghe, Gerard. Tensions and Change: the Problems of Religious Orders Today. Introd. by Achille Cardinal Lienart; tr. Sister Marie Florette, S.C.H. Newman Press. Pp. xvi-270. Cloth, \$4.95.
- Kiesling, Christopher, O.P. The Spirit and Practice of the Liturgy. Priory Press. Pp. 143. Cloth, \$2.95.
- Kuhn, Roger P. The Mass Reformed. Foreward by H. A. Reinhold. Catholic Action Office (Notre Dame). Pp. 80. Paper, \$1.95.
- Liégé, Pierre-André, O.P. Consider Christian Maturity. Tr. Thomas C. Donlon, O.P. Priory Press. Pp. 125. Cloth, \$2.95.
- Schökel, Luis Alonso. The Inspired Word: Scripture in the Light of Language and Literature. Tr. Francis Martin, O.C.S.O. Herder and Herder. Pp. 418. Cloth \$8.50.
- Terbovich, John B., O.F.M.Cap. The Faces of Love. Doubleday. Pp. 167. Cloth, \$3.95.

^{10. 1} Rule 23; translation from B. Fahy, O.F.M., The Writings of Saint Francis (Chicago: Franciscan Herald Press, 1964), p. 50. Used with permission.

The Crisis of Vocations

A Discussion on Franciscanism and the Aggiornamento

This discussion was held last Summer at Troy, N.Y. Father Daniel O'Rourke, O.F.M., was the moderator, and the participants were Father Salvator Fink, O.F.M., Father Juniper Alwell, O.F.M.Conv., Father Carl Quinn, O.F.M.Cap., and Father Simeon Heine, S.A. Editing has been restricted to a minimum; we feel that even though this ncessitates holding over a part of the discussion until next month, the ideas expressed justify publishing the proceedings in full. — Ed.

D. O'R.: Does vocation literature that boasts of the past "glories of the Franciscan Order" attract anyone to it today? Is this vocational literature triumphalistic? Is it effective? Should we use it at all? S. F.: I feel that literature which boasts of the past glories of the Order ... is absolutely useless. I would even go so far as to minimize, e. g., the life of our found-

er. These kids are bound to the present, and even though they are willing to take incidental inspiration from the past, they are so identified with the present that they can't think — or are not interested and are sort of appalled by — extraneous references which are far beyond them and which they consider irrelevant to their own world.

Genuine Traditions Can Attract Vocations

S. H.: It's hard to eliminate abruptly a whole historical tradition and feel that it has no value at all. Varying our approach according to age group and background, we might well use these traditions as a foundation on which to build. I would keep this at a minimum, but I would try to use it at least for a flavor with which to start. There's still enough Franciscan

mentality around; and the importance of Francis in history gives us a starting point. I wouldn't make that the whole picture, the entire selling point; but it still has an impact, which might be hard to estimate. I wouldn't go so far as to say that it is worthless; but I think that it should be kept at a minimum.

- D. O'R.: Do you think it could be a major selling point to an eighth grader, high school boy, or college man?
- C. Q.: Not initially. After the man is interested in the Order he certainly wants to know more about it before he enters. I have found that history is the best vehicle for displaying the Order to a young man. If you have a life of one of its saints, or some section of its history available, tell him about it. Many boys, especially the older ones: juniors and seniors in high school have asked for something about the Order. But with the eighth graders, it isn't as effective.
- S. F. In other words, you'd say that while for those that are interested it's a deepening of the interest, but as an initial source of attraction toward the Order it no longer enjoys its former effectiveness.
- C. Q.: I agree with that.
- J. A: I think that today, when there are so many religious communities, Franciscanism has to accentuate some past, some definite point of identity, which distinguishes us, whether really or virtually, from the others. This helps explain to the boy that some of Francis' spirit is still here and could have meaning for him. It gives him a chance to identify

- with Franciscanism, which is St. Francis. As for triumphalism, though, I don't think anyone wants any part of this any more. But certainly the Franciscan ideals reach into the individual's heart and mind and are part of our attraction. I don't think we can soft-pedal St. Francis or the Franciscan ideal as such.
- S. H.: I think the life of St. Francis, if re-read and re-interpreted, can have a great impact in a factual way: i. e., in his deeds, rather than as an abstract Franciscan philosophy. Today, for instance, the account of the stigmatization of Francis, if properly told, certainly should have an impact on almost everybody, regardless of age. A thing like this, you can't say is insignificant, unimportant, or lacking in impact. This is still the physical, tangible. looked-at, piece of evidence of the supernatural and of Christ, which would be pretty hard for a person — even a boy — to ignore.
- J. A.: I think that St. Francis, the embodiment of the "servant," is the contrary of triumphalism. Today we hear so much about the servant Church: if we can, as Fr. Simeon says, re-interpret St. Francis show him as he really was and how he is valid today we would put forth the exact opposite of any sort of triumphalism.

Contemplation Does Not Imply Monasticism

- S. F.: To qualify our concept of history, then, the picture we have up to now presented is, perhaps, not relevant; but a readapted interpretation of St. Francis meaningful for our age will be helpful.
- D. O'R.: How about the plans for the Order's future? Many of the boys we talk to ask about what we're doing right now and, in the spirit of the aggiornamento, what we plan to do later to implement

this spirit of St. Francis, which admittedly has lots of relevance for the modern Church.

J. A.: We Conventuals are presently updating our branch of the Order along the lines of Vatican II and recent papal pronouncements. Each professed friar is encouraged to send his own personal recommendations, or those of a group, to a General Commission for Aggiornamento convening in Rome (Nov. 1965 - May 1966).



C. Q.: At the last Chapter the constitutions were proposed for revision. Votes were taken on the spot to get the feeling of representatives there. Most were overwhelmingly for adaptation. Then a commission was appointed, and the Constitutions are being revised. It is being done mostly by mail, opinions being solicited from friars throughout the world, and then collated by the commission.

S. H.: Just as the encyclical Ecclesiam Suam, and other documents as well, urge the Church to reassess her vocation and discover in it what is most relevant today,

so too, Franciscanism and the Franciscan vocation may need reassessing, revaluation, and rethinking: an up-dating of the ideas of St. Francis. Certainly a man who met the great issues of his day with such flexible stature should be relevant for us today. On the other hand, we have become almost rigid in our stand rather than flexible; Francis certainly would have met today's world head-on with much more spirit and drive than we have.

D. O'R.: Fr. Simeon, would you say, since your Graymoor Community is more recent and (though Franciscan in spirit) founded in this very century, it would have less of a problem in this updating than the older branches represented here?

S. H.: Our problem is slightly different, in that we don't have 700 years of tradition to change over. We were brought to life in this age, but so many things have changed even in our short life that before we have even had time to establish strong traditions things are moving in on us. We have to remain very flexible even to establish ourselves; we have to reassess our values and vocation merely to bring them to first maturity in the light of so many changes and new ideas.

D. O'R.: How about the Friars Minor, Fr. Salvator?

S. F.: We, of course, have had the same stirrings, and our Order too has plans for re-examination of ourselves, our position, our relation to the world, etc. But we face a very practical problem: until some of these things become real, until some of these new thoughts

are actually brought into our everyday existence, I don't think we can presume to go ahead and make our literature, our promo-

tion, and our recruiting the creatures of our own thoughts rather than the results of the deliberations of the whole Order.

Choral Office and Use of Latin Discourage Vocations

D. O'R.: Much of our vocation literature in the past has emphasized the different apostolates of the Franciscan Order; less is said on the contemplative side of our vocation. Is this catering to the practical bent of modern youth, or does it merely reflect a development in Franciscan life?

J. A: I think Franciscanism, from the time of Francis until now, has attracted a lot of "trappings" which St. Francis never really intended in the first place.

D. O'R.: Monastic trappings?

J. A.: Yes, monastic trappings. And this means we have attempted for a long time to live somewhat of a double life, in a full sense, and this is quite impossible. I think, however, that even though all the branches of the Franciscans have felt this over the past 50 years and talked about it, the impetus which the Church has given to aggiornamento is going to be the advantage we've needed to take things like choral office and communal meditation (which are very monastic as they have been practiced) and re-examine them. We are now experiencing developments which may allow a man to be what Francis was — movable. flexible — and yet really a Franciscan, an active contemplative, in the real sense exemplified by Fran-

C. Q.: We have to realize that the contemplative aspects of our life are not rooted in a monastic

schedule. To keep the community together, I think, there must be some sort of schedule; but I'm sure that present deliberations in all branches of the Order will result in a toning down of the monastic-type approach to the matter. We must be very cautious, I think, lest we lose the contemplative ideal; it is just as much a part of what Francis wanted as the active side of our life.

S. H.: I like to make the distinction in my own mind, in order to understand this word contemplation, between "contemplation" and "contemplating." Contemplation always seems to convey the idea that you contemplate and then you act, and then you go back and contemplate some more and then you go out and act again.

A contemplating man, on the other hand, is working, thinking, contemplating at the same time. There isn't that consecutive thing, and the emphasis seems to be on activity, even though he does carry on an intense spiritual life. St. Francis — the way I like to look at him — was certainly an active man. He did a lot in society. He renovated a whole society. Well, this isn't the idea of a contemplative as we generally conceive it.

Francis certainly contemplated frequently; he was a contemplating man. When he walked through a town, he was contemplating and yet he was acting. This is a very fine mentality for our own age.

We have to go out as signs of Christ, and (this can easily be misunderstood) we don't have time to "contemplate" and then act. We have to go out alive with Christ and work contemplating — not take time out for "contemplation." I'm not against contemplation, but a contemplation, but a contemplation man would be my ideal of a religious and a Franciscan.

S. F.: St. Francis and his friars have always been close to the spirit of their age. Today, we see

appearing on all sides the notion that one of the faces of the Church of this age is service—living for others. Perhaps service, rather than monastic contemplative life, will be the form of Franciscanism destined to meet the needs of the Church in our time. More than any other Community, historically, we have had our finger on the pulse and the needs of the times. Perhaps we should therefore engage more than ever in service for — engagement with — people.

ANNUNCIATION

Mother Mary Francis, P.C.C.

Swifter than jet-cleaved air is ribboned, love flies By flawless automatics of the heart Back to this hour, girl, and angel, curving Wings of its own against her lifted face.

Here is the home of hours and of ages

Toward which time groped, and flowing eternities.

Ever will love return and close this hour

Warm on its starkest cry and brightest song.

Haven and hangar built by God for hostel

On the macadam bleakness of whatever

Threatens or comes, love praises best-this hour

With petals of silence strewn along its lintel.

Riposte:

7

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.

Asks Analysis of Decree

Your magazine has improved greatly. All of us enjoy each number. We hope that you will devote some articles to the new Constitution for Religious and the specific application to Franciscans.

Sister M. Alwinia, O.S.F. Louisville, Kentucky

A series of such articles is now in preparation and God willing, will begin in May of this year. — Ed.

Dialogue Called Fruitful

In the December issue of THE CORD you invited correspondence from all Franciscans. This is an excellent idea and I do hope that the friars and sisters will take advantage of this opportunity. There are many contemporary questions concerning the Franciscan way of life which could be discussed by all Franciscans ... such a dialogue and discussion on Franciscanism should prove very fruitful.

Method C. Billy, O.F.M. Conv. Syracuse, New York

Updating and Lawful Authority

It seems that some ambiguous ideas have been spread even into religious communities: ideas of independence, ideas of developing the personality, ideas of opposing authority and striving to keep it at a minimum. In a world where these ideas prevail, superiors and subjects alike

must know their duty to God, to the Church, and to their Community. All must know that evolution, transformation, and renovation are necessary in certain customs and aspects of religious life and that these can be achieved only through lawful channels: through lawfully elected or appointed superiors. Others can only present ideas for consideration and then, perhaps, acceptance. Ideas of themselves do not change the rule, constitutions, customs, or traditions, and we must be careful to express our ideas and thoughts in this manner. We must not impose them upon individual persons or on the Community as something that has been adopted and must therefore be followed rather than the accepted, approved and adopted rule, constitutions, customs, and traditions of the Community. We must all work with our Community to bind its members more closely together and thereby effects its absorption into the Mystical

- Reverend Mother M. Vincentia Steffens, O.S.F. Maryville, Missouri

Body of Christ, the Church.

Maranatha a Delight

I look forward eagerly to more of your "Dear Sister Maranatha" articles. Whoever "Fr. Timothy Eustace" is, he certainly can write! It is a delight to see profound truths so simply and forcefully expressed.

Sister M. James
 New York, N.Y.

Don't Religious Have a Sense of Humor?

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

Yes, they do. But sometimes the fact is not very obvious. Let it be understood that I am talking, in this article, about women religious; the men can speak for themselves. My point is that sisters have long neglected the cultivation of a good, healthy sense of humor—they have neglected to foster in their convents that hearty, cheerful atmosphere which, by enabling the truly human element in them to express itself, contributes effectively toward a well-balanced and mature spirituality.

The problem stems, to a large extent, from the arbitrary and anti-humanistic conventions of past generations. Until recently, women were more or less to be seen, not heard: they were expected to respond to the most hilarious situations with a very gentle, unenthusiastic titter. Any manifestation of genuine mirth was considered unbecoming for a lady, and this unnatural repression produced, in its turn, a corresponding inward lack of spontaneous joy. It made it impossible for a woman to see the human incongruities not only all about her, but even in herself. She was incapable of laughing at herself, and was so much the less human for this lack.

Many a vice has, to be sure, cloaked itself in the false guise of humor; this we can only deplore. Sarcasm and caustic wit which wound and scar, or at least sadden, bring discomfort to all: first the victims, and then the bystanders and the jokers themselves. The insensitivity of those self-appointed. self-acclaimed wits who blunder, with their superficial puns, into the most serious situations (to the distress of all concerned) is likewise to be condemned. Again, we must beware of that insidious brand of "humor" which belittles irreverently those realities which are sacred and deserving of the most dignified and respectful treatment, discussion, and contemplation.

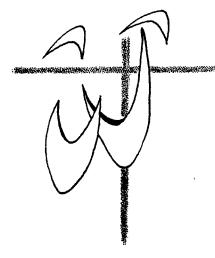
There are definite limits to genuine humor, and the person who has cultivated this true and human value, knows these limits instinctively; he never submits holy or noble objects to mockery, never tarnishes their image by subjecting them to an unseemly, false, and superficial jest.

But the type of humor that I extol is firmly rooted in fraternal love. It is balm to wounds; it releases tensions; it serves to stabilize an individual and even a

community, in crises; it dispels sadness and morbid preoccupation with self. A warm, sympathetic humor overcomes discouragement, which is one of the more dangerous threats to chastity. It removes the painful friction that often arises in daily living; it dissolves oppressive boredom and revitalizes one's motivation and initiative. As a concrete pavement smooths the country road over which it is poured, so humor evens the ruts, fills the gulleys, and levels the bumps on what could otherwise be a rough and rocky road to holiness.

The apt humorous remark at the right time can dissipate pent-up emotion, dispel hidden hostility, and dissolve explosive anxiety which can accumulate from time to time beneath the surface of community life. It diverts them all, pleasantly, into safe and harmless channels, and it creates a loving bond of unity among what could otherwise become a harrassed and petulant group.

Many reasons have been suggested and discussed regarding the apparent lack of American vocations to the religious life. It is my own opinion, and I do not think it misguided, that one of the major causes is being consistently overlooked. When an American girl, full of life and a generous desire to serve God, takes a closer look at the religious life as it is practiced today, her reactions are bound to be mixed. On the one hand, she knows the awesome ideal - what it means to bear witness by an evangelical life to



the Second Coming of Christ. On the other, she has seen first hand the appalling and dulling lack of humor displayed by the majority of the religious she has been most apt to meet. She is attracted by the ideal, repelled by the reality. She is honest enough to realize that, as much as she wishes to give herself to God, she would be committing emotional suicide to do so in an atmosphere so obviously deficient in the human values.

To be perfectly frank, the development of religious humor, particularly in women, seems to me to be blatantly immature, definitely retarded, childish, if not completely crushed. Why this must be so, when in other areas we have shown truly amazing progress. I can't imagine. I have come to believe that it is mainly because we are overly concerned with preserving an outmoded, mid-Victo-

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rian image. We are unduly fearful of seeming unlady-like or brashly insensitive to the finer things of life. Of course, this is pure myth, for I have never known a benignly witty conversation to upset the apple-cart of a confident, adult poise. Is it possible that the reluctance which older sisters (and, I might add, a few younger ones) feel toward a whimsical manifestation of glee i. e., anything rowdier than a girlish giggle stems from neurotic anxiety more than actual holiness? In the light of the educational and social training most young people receive today, it would seem a simple matter to avoid frivolity or dissipation of spirit and still be able to participate in a good, wholesome joke once in a while. As a matter of fact, I would deem

this ability imperative for the preservation of healthy interpersonal relationships.

The forces of secularism certainly spare no means, no efforts, to spread their ideology throughout the world. Are we as zealous for the spread of Christ's spirit of love? If so, can we fail to see in a genuine sense of humor a potent and effective tool for this purpose? All we have to do is look back at the extensive good will created by the comedians who entertained our fighting forces at the front during the recent wars - at the success of the late Will Rogers in maintaining the American people's sense of humor during the dark, panic-filled days of economic depression -and we are bound to see the importance of humor in our service of Christ.

THE SANCTIFIER

Luis Archbishop Martinez
Translator, Sister M. Aquinas, O.S.U.

This book offers a lucid and detailed exposition of the Gifts of the Holy Spirit; their fruits; when and how they are received; how they are employed. There is a full discussion of their action on man and in him, and concrete development of the knowledge that without these gifts the work of perfection is impossible. An important addition to the slim list of books on the Holy Spirit. Handsomely produced. \$4.00

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President Kennedy was wont to quote from one of his favorite passages of scripture: "There is a time to live and a time to die. . . ." I would like to add, There is a time to laugh! Many saints have used the power of wit to great advantage; we have only to think of Saint Thomas More, Saint Philip Neri — to say nothing of Saint Lawrence, who even managed to quip while being roasted alive and thereby effected the conversion of many pagans.

If any community is lucky enough to have a natural-born comedienne in its midst, let the members consider her a fine asset (certainly not a possible disgrace!), for she will prove a true leaven of Christlike joy to the entire community. To the individual so endowed, let me hasten to say that by giving vent to her talent she will not be embarking on a 'solo" activity. No humorist, however talented, can long withstand the damper of an unresponsive audience, but on the other hand, no group of sincere and mature individuals can long withstand (unless they are deliberately trying to suppress the natural and the human in themselves) the wholesome effect of genuine humor. Certainly the religious who is gifted along these lines ought to avoid "over-exposure," which has proven the downfall of some professional humorists; here, as in everything else, in medio stat virtus.

We more passive participants, by the same token, should carefully protect our responsiveness from becoming jaded. Let us cultivate that priceless ability to step back and see, in ourselves as well as all around us, those little incongruities that are everywhere present in our lives. It is this power of discernment, after all, that distinguishes us from all the lower forms of life. A community that has grown humorously is a wellbalanced community, a community eager and capable of restoring all things in Christ, precisely because it is a true community. It is made up of human beings united in depth of love and perception and understanding, rather than of islands preoccupied with the grim business of perfection and sealed off from effective communication with one another.

With the Second Vatican Council defining more clearly the spirit of renewal fermenting within the Church, I am becoming more and more hopeful that at last the authentic Christian spirit of mirth so delightfully personified in Pope John XXIII will rise again to the surface and, dispelling the last vestiges of Jansenism, re-establish itself as the essential element of Christian living that it has been from the beginning.

If this article on humor is entirely lacking in it, it is only because I am so deeply concerned over its unhappy neglect. I wish to say or do nothing that might possibly impede its cause. Since a truly Christian humor can so easily restore the delicate balance of fact and fancy - can so effortlessly sift the wheat from the chaff, so joyfully express our Franciscan spirit - then let's haul it out of our mid-Victorian trunks and return it to its rightful place in the scheme of religious life. It is, when you think about it, our preserver of the peace, our protector of chastity, our guardian of fraternal love.

Poverty as Good News

Sister Mary Ethna, O.S.F.

"Just as Christ carried out the work of redemption in poverty, so the Church is called to follow the same route to communicate the fruits of salvation to men."

This statement, like many similar ones in the Constitution on the Church, reaffirms the plea of Pope John XXIII at the opening of Vatican II: "Confronted by the under-developed countries, Church presents herself as she is and wants to be: the Church of all men, and in particular the Church of the poor." Reports from the third session clearly stress the need for revaluation of evangelical poverty in the Christian life. and the famous "Schema 13" emphasizes its witness value for all Christians, not simply for religious.

Religious who have vowed poverty are understandably perplexed, for amid much discussion of prescriptions to assure a more authentic poverty, its very essence may be overlooked. By over-stressing the ascetical or moral role of poverty, we may obscure its true theological basis. This article will examine that basis.

The Old Testament Poor

The conciliar statement quoted above embodies concisely the theological foundation of evangelical poverty: "Christ carried out the work of redemption in poverty." His poverty was twofold: that of the anawim, and that of his kenosis.

Christ fulfilled in his life the Old Testament concept of the anawim, the "poor clients" of Yahweh who trusted in him amid social poverty and form a long, distinctive line in salvation history. Israel's relationship with Yahweh was always one of covenant, the bonds of which not only assured the people of Yahweh's fidelity, but also involved a fellowship or sharing. The ideal of the Old Testament People of God was one in which no one would be in need (Deut. 15:4), in which the wealthy would share with the needy (Deut. 24:19-21). The law codes stressed this protection of the poor (Ex. 21:7-11, 20; 22-26). The People of God formed a total organism, a fraternal people among whom social inequality bruised the sacred function. By sharing material goods, Israel bore witness for all mankind of her special, conscious fellowship with God, as well as of that human fellowship which he created as a special means of revelation.

This devotion of God to Israel and of the people to one another was re-affirmed by the prophets, who saw oppression and injustice in their contemporary milieu (Amos 4:1; 2:6-3; Is. 1:15-17; 10: 1-2; Jer. 5:28; Mi. 2:1-2). They stressed Yahweh's taking the cause of the poor into his own hands (Is. 3:14-15; 41-17; Amos 2:6). Gradually the poor who trusted in Yahweh became known as the "pious ones." The poor in the so-

ciological sense, who trusted in God became known more and more as the true type of the Israelite; they were the anawim. Sophonia's famous oracle foretells the day when Israel will be reduced to only a remnant of poor and needy people who hope in Yahweh (3:11-13). These anawim, poor, little ones, are increasingly associated with the new King who will appear as one lowly, and will identify himself with the great mass of the poor, the helpless, and the oppressed (Zach. 9:9). The day of the Lord will bring a king riding meekly on an ass (Zach. 9: 9). The messianic era, likewise, will bear special relationship to the poor (Is. 61:1-2; 57:15).

Suffering the exile only increased the trust of the anawim. Worship then becomes characterized by the spirit of the psalms, which are but the outpouring of hearts steeped in lowly dependence and surrender (cf. Ps. 34, 39, and 68). The term poor acquired, in the psalms, a religious significance often equated with 'godly' (hasidim).

The theme of servant is one which converges with that of the anawim in the psalms. In Ps. 85, e. g., "your servant" (Vv. 2, 4, 16) says that he is "poor and needy" as well (v. 1). Gelin claims that the Suffering Servant of the Deutero-Isaian Servant Songs was one who lived to the maximum the characteristics of the anawim. (Note the close connection in the Constitution on the Church, of service and evangelical poverty).

Until the coming of Christ, Israel came gradually to see in the anawim's trust in Yahweh, that spirit which should characterize her as a nation; and the poor who were oppressed correctly un-

derstood what lack of communion among covenant-brothers meant.

It was in the spirit of the anawim that Mary came, and from her the Son of God who fulfilled in himself perfectly the role of the anaw. Yet his poverty was more than that of the anawim; or it could never be termed evangelical.

The Poverty of Christ

Our Lord's poverty is a mystery because it pertains to a divine Person. God the Father wished to accomplish salvation through one who was poor. Jesus Christ was poor. Born in genuine poverty, his perfect human nature found the material surroundings poor. Further, his divine nature revealed itself in a kenosis: "Though by nature he was God ... he emptied himself, taking the nature of a slave" (Phil. 2:7). Thus we see in Jesus a twofold poverty inseparably linked in his person: (1) an anawim spirit - the human-inresponse-to-the-divine (an upward movement); and (2) kenosis the-divine-in-response-to-human (a downward movement). It is this downward movement which is salvific, evangelical (good news) in the strict sense.

Christ lived out the spirit of dependence characteristic of the anawim through a life of kenosis. In this men find salvation: "He became poor for your sakes, that by his poverty you might become rich" (2 Cor. 8-9). His ministry as service was a renewal throughout his life of his initial willing of kenosis. He identified with the poor (Mt. 25:31-46); his mother was poor (Lk. 1:46-55; 2:24). He asked detachment for the sake of the Kingdom (Mt. 8:19-22; Lk. 9:

^{1.} Vatican Council II, Constitution of the Church, n. 8.

57-62); his metanoia (turning away from selfishness toward God) was possible only to those who were anawim in spirit (Mt. 18:3). He himself was the ideal anaw (Mt. 11:29). Luke interpreted the beatitude of the poor (6:20) as those materially needy, but he presupposed a corresponding religious readiness. Matthew interpreted the same beatitude (5:3) as those poor in spirit. The difference is undoubtedly due to the audience to whom their gospels were addressed. Schnackenburg points out that the poor in the beatitudes are materially poor, but are presumed to be morally fit for the Kingdom as well.2

Jesus has left his Church more than the historical example of his ministry as an impetus to the practice of evangelical poverty. In fact, "evangelical" poverty is possible only through the Spirit given to us by the death-resurrection-ascension of Christ. Jesus became the Servant of God to empty himself even to death, and his kenosis reached its summit in his death. It made possible our salvation.

Poverty and Sin

Man's sin is his radical poverty. All men are therefore poor in the sense that all are lost by sin and called to salvation in Jesus Christ. Sin causes a rupture in man's communion, vertically with God and horizontally with his brothers. Sin

breaks true fellowship and its consequent sharing of material goods. Man makes concrete his lack of communion by refusing to share in two ways: (1) perverting the role of material, psychological and spiritual talents and amassing wealth unshared in any dimension,³ and (2) failing to exert effort to obtain any material good (indigence) and thus cutting off communion at its base.

During his life on earth, our Lord showed preferential (not exclusive) love for the poor. Why? Because in the poor he saw the fruit of the sin of the whole human race. He knew that often those materially poor crystallized in themselves the appeal of all men. Their hearts cried out most strongly for salvation.

Before all else, the paschal mystery realizes the supreme mystery of poverty and the efficacy of Christ's kenosis. Our Lord's death is the radical weakness of the sinful race of Adam, the poverty at the very root of human nature, the kenosis by which we are saved. The passion and death accounts of the evangelists are inspired by psalms of the supplicating anawim: 21, 30, 37, 68, 87. Jesus is presented through them as the Poor and Just par excellence. In the Incarnation Christ assumed the wages of our sin and death. In the paschal mystery he definitively accepted the human condition of radical poverty, sin, and

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Christ, even though knowing himself personally bound to the Father in love from the depths of his human heart, was nevertheless living in utter truth. through to the very end, the experience of the estrangement from God belonging to our sinfulness, identifying himself with everything there ever was, or will be of sin-spawned alienation from God in this world. He had to pass through the helplessness of this alienation from God to receive the glory the Father would give him. In dispossessing himself of himself Jesus hallowed himself to the Father in whom he finds his exaltation and glory.4

Resurrection: Poverty Fulfilled

Crucified as Poor, and communicating in his Father's will and his brothers' destiny, Christ was exalted and made Lord. Communion was definitively established and the salvific mystery given us in and through the Holy Spirit in the continuing Pentecostal experience. Jesus' lordship comes from his poverty; the salvation of man comes from Christ's kenosis. The Lord Jesus is the fulfillment of the Poor Jesus; the Kyrios, of the Servant of Yahweh. Our Lord's resurrection is the life-giving holiness, justice, and omnipotence of God invading the man Jesus who is himself completely poor, whose weakness lays him open to that very invasion.

Poverty, then, appears in Jesus Christ as essentially a component of the gospel of salvation; it is evangelical (good news) in the strict sense, for in it was lived the mystery which constitutes the heart of the gospel. It was not simply an expression of pity by which God the Father chose to respond to the weak through the poverty of his incarnate Son. Jesus, Son of God, saved us in the role of poor and suffering Servant. His resurrection is the revelation of the fecundity of the anawim ideal, and kenosis carried to its fulfillment. Man's resurrection is God's work; those who lay themselves open to God's raising power recognize with his help their poverty and weakness and accept them, thereby accepting salvation that comes from God alone.

But poverty is not merely passive in relation to the resurrection. Christ's ministry is carried out now in the new People of God, his Body. He distributes in the Church the gifts by which we serve one another unto salvation. The resurrection means above all just this. that Christians do not inherit their task from Christ, but share it with him. It is of the Church's essence that so long as the world endures there be in it an organism truly responsive to the motions and impulses of Christ's mind and heart, an organism to carry out his purposes. The work taken up again by the risen Lord is the work of his earthly ministry, strengthened, intensified, enlarged.

The risen Christ still has compassion on the poor through delegation of his work to others. The service Christians render may

^{2.} Rudolf Schnackenburg, The Moral Teaching of the New Testament (New York: Herder and Herder, 1965), p. 10.

^{3.} This does not imply that man may not justly be materially wealthy; only that he must share his wealth as his conscience indicates.

^{4.} Edward Schillebeeckx, O.P., The Church and Mankind (Englewood Cliffs: Prentice Hall, 1965), 9, 90.



take on new meaning in light of the cross; yet it is still of a piece with the things that Jesus showed his followers when they first attached themselves to him. Given all power in heaven and earth, Christ does not eliminate the material poverty of his disciples; he leaves them poor as a witness to the world of the prolongation of his saving ministry. They are to extend his victory in conditions like those he himself experienced before he entered into glory.

Living poverty is not, then, primarily a matter of "merit," but rather an indispensable condition rendering Christians fit instruments for the paschal event. A life of poverty enables them to witness victory in their lives by an immediate channeling of all power to someone beyond themselves.

Above all, as J. Jeremias points out, "Not only in his Passion is [Christ] the Servant of Jahweh; but also in exaltation, as Lord of all, he is still the one who came not to be served, but who girds

himself and gives to his own the Bread and the Cup" (cf. Lk. 12: 37-38).5 The Eucharist is in and for the Church; the poor are in the Church as of right, and the Church is there to save them. It is of special significance that the Eucharist in the days of the early Church included its celebration and distribution among the rich and poor simultaneously. At Corinth, we should note, it was precisely the failure of the rich to wait and break bread with the poor (1 Cor. 11:20), that destroyed the significance of the Lord's sup-

Ecclesial Poverty in the Spirit

Evangelical poverty is possible only through the action of the Holy Spirit in the Church. Imitation of Christ's life is important, but unless it is informed by the power of divine initiative, it runs the risk of dissolution into a Pelagian type of self-recommendation. This is always the subtle danger of a poverty which disguises itself as evangelical: it appears to be informed by an altruistic spirit which may be only self-polarity.

Excessive legislation in the area of evangelical poverty may diminish (and has, in fact, diminished) the true, charismatic nature of Christian poverty. The structures of congregations through which men and women vow to live poor lives must be supple enough to allow the Spirit of the risen Lord to make manifest his salvific victory by continuing his ministry in every level of the human family. The psychologically, sociologi-

cally, and materially poor must all hear the kerygma proclaimed through a poverty which witnesses "good news" to their particular situation.

This apparent diversity is the only authentic guarantee of the charismatic nature of Christian poverty, which is unified only in the Spirit who directs it. The Church "in Christ" renders present on earth the salvation of the pasch until the time of the parousia. As Christ's salvation visibly

realized in this world, the Church renews in her members the plan of the Father through the action of the Holy Spirit.

Salvation was accomplished through Christ's poverty, and his poverty is now visibly and temporally prolonged in his body as the ever-present sign of salvation. Authentic evangelical poverty can be known in the Church today by one characteristic: joy. For beyond all else, it is, not good laws, but Good News.

Book Reviews

The Depths of the Soul. By Ignace Lepp, New York: Alba House, 1966. Pp. 245. Cloth, \$4.95.

This is a translation of the author's Clarté et Ténèbres de l'Ame which first appeared in the French ten years ago. The author, a well-known convert and psychologist-priest, brings to this work the fruits of his own analyses of Freud, Jung and Adler. Lepp shows himself to be an eclectic, hence not really a psycheanalyst — but he strives to salvage and interpret favorably as much as he can from the works of these masters of depth psychology.

At least two-thirds of the book might well be styled a primer of depth psychology, for Lepp defines and briefly discusses all of the major concepts used by depth psychologists. This portion of the book would be of little interest to the professional psychologist, for what Lepp writes here has been said or written by a host of neo-Freudians, non-Freudians, and followers and dissidents of Jung. The reasonable strictures and generous interpretations the author manages to put on many of the basic concepts of Freud and Jung show him to be most sympathetic to what modern clinical psychology is attempting to do. If anything, Lepp might be more modest in advancing some propositions

as hypotheses rather than as incontrovertible principles.

The author describes this book as an effort towards a theology of psychoanalysis. To the extent that this is done, it is achieved in the last two chapters of the book wherein Lepp brings into focus the moral and religious, dogmatic and ascetical implications of depth psychology and its potential to interpret and correctly evaluate personal religious experience. Indeed the real value of the book lies in these two chapters and the justification for writing the book - presumably for the nonprofessional: the theologians, spiritual directors, confessors and educators as well as for a better understanding of one's own motivation - is found in Lepp's criticism of Catholic education which, he writes, has been directed almost exclusively to the rational side of the soul. Lepp proposes — and this book justifies his position — that every educator and spiritual director have some rudimentary knowledge of depth psychology, not indeed that he may become a practitioner but that he may better understand and promote the proper cultivation of the affective life of the soul. This book is admirably suited to give these non-professionals this much needed information.

- Van F. Christoph, S.J.

^{5.} Joachim Jeremias, Jesus' Promise to the Nations (London: SCM Press, 1958), p. 54.

Ecumenical Experiences, Ed. Luis V. Romeu: trans. ed. Lancelot C. Sheppard, Westminster, Md.: Newman, 1965, Pp. x-203, Cloth, \$4.50

During the second session of Vatican II, the editor put two questions to a number of Conciliar Fathers and Observers who are prominent in ecumenical circles: What motives led you to take active part in the ecumenical movement, and what do you expect from it in our time? Of the twenty-nine replies, thirteen come from Orthodox, Anglican, and Protestant ecumenists; the rest are from Catholics, Many of the names are well known: Cardinal Suenens. Cardinal Maximos IV Saygh, Archbishop Ramsey, Ives Congar, Oscar Cullmann, Gregory Baum, Martin Niemoeller, Jean Guitton, Lukas Vischer, and others. The papers vary from one to eighteen pages, Some of the answers to the two questions are directly to the point, others stray somewhat from the main issues. With few exceptions, all the authors contribute significant and even striking statements.

As is to be expected, there is considerable variety in the approaches to the ecumenical themes of our day. More noteworthy, however, is a general fund of agreement in important and basic matters. All the authors submit that disunion among the churches is a scandal, an obstacle to the spread of Christianity, and a sin that calls for repentance. All recognize that the Holy Spirit is the underlying source of the growing ecumenical endeavor. Prayer is needed; especially, we must all pray together. The most effective means for promoting mutual understanding is not the reading of books and articles, but intimate personal acquaintance among members of all the churches. Among the fundamental clarifications urgently required is the very nature of the unity that is sought. The difficulty of the task still to be done is enormous; so far only a beginning has been made. Obviously, re-establishment of complete union is very remote. Therefore "ecumenical patience" must be cultivated, illusions must be dissipated, differing views concerning faith and authority must be honestly aired, and

above all, love must be unceasingly fostered.

This sampling of common convictions shows that sentimental optimism does not mar the attitudes of the writers. Yet pessimism is absent: a realistic enthusiasm sustains the work of these dedicated men. Most of them would subscribe to the program outlined by John XXIII in the days preceding preparation for the Council: "First the drawing together, then the meeting, and finally perfect reunion."

One great result that has definitely emerged is the fact that charity. not controversy, is the contemporary style of ecumenical dialogue. The chief leaders of the movement now, for the most part, know one another well and can carry on conversations in a climate of respect and friendship. In all churches and denominations, however, the average Christian is still only dimly aware both of ecumenical problems and of ecumenical progress. This book can do much to better that situation.

Bishops: Their Status and Function. By Karl Rahner, S.J. Trans. Edward Quinn, Baltimore: Helicon, 1964. Pp. 78, Paper, \$.95.

- Cyril Vollert, S.J.

To anyone who has even a casual acquaintance with the names of modern thinkers in the Church, surely Karl Rahner needs no introduction. He is an outstanding and wellbalanced theologian, a man perfectly at home in his field. Any one of his works should provide interesting, informative and challenging reading.

This is certainly true of the book here subject to review. Bishops: Their Status and Function should likewise be of particular interest because it was published prior to the Second Vatican Council's Decree on Pastoral Office of Bishops. The reader is thus provided with the opportunity of judging the views of a noted theologian in relation to the authentic statements later expressed by Vatican II.

Father Rahner's book is a theological and pastoral approach to the constitutional life of the Church, with particular reference to the

episcopacy. As a necessary basis for on Pastoral Office of Bishops, even understanding his theological excursions, the author sets forth the following fundamental principle: the episcopal college with the pope as its head is the holder of the supreme plenitude of authority in the Church. Accordingly, the college of cardinals should be shaped in such a way that in practice it would be regarded as the executive of the episcopal college, which episcopal college has the prior right of electing the pope, Stating that the territorial principle is one of the important structural principles in the Church, but not the unique one, he goes on to treat of titular bishops, who, in his view, should be men exercising a function of such importance that it would render them suitable to be members of the episcopal college. In the light of the territorial principle itself, there follow some very enlightening discussions on such subjects as the nature of a diocese, the bishop and his priests, and the principle of exemption.

The present reviewer found particularly stimulating and rewarding the discussion on the nature of a diocese. It would seem that Rahner. because of conditions in the contemporary world, is not in favor of small sees. In his view, the correct trend would be to increase the size of dioceses rather than to reduce them. "In order that a diocese today can be a diocese — that is, a Church which truly epitomizes at least in some fashion the Church, in all her dimensions — it needs sociological, economic and cultural conditions which simply cannot exist in a very small diocese " A diocese, to be such in reality and not merely in name, should be able to maintain a competent seminary, "support the institutional forms of education and of charitable works, exercise an influence on public opinion, manipulate mass-media, organize intellectual life in such a way that it is all in some sense representative of the whole Church"

It may be pointed out in passing that this little work of Rahner could very well serve as a worthwhile. though not complete, commentary on the Second Vatican Council's Decree though the Decree appeared at a much later date.

Small in size (a mere seventyeight pages), the book is extremely rich in content, and the author has treated his subject superbly True, it is of a technical nature and hence presupposes in the reader some familiarity with dogmatic theology. Finally, it is the type of book that must be approached seriously, mulled over leisurely and digested thoroughly.

- Marcellus A. McCartney, O.F.M.

The Moral Teaching of the New Testament, By Rudolf Schnackenburg. New York: Herder and Herder, 1965, Pp. 388, Cloth, \$7.50,

If moral theology is not merely something tacked on to ethics (and it is not), but is rather a science based on the revealed Word of God, in particular the Word Incarnate, then there is always a need for serious studies on Christ, his message, and the relevance of that message to the problems confronting mankind today. Dr. Schnackenburg, professor at the University of Würzburg, has provided us with the fruits of such a study in a thoroughly competent manner.

While Jesus did not offer any systematized moral theology, he did have a message and a doctrine such that "he uncovered the fundamental principles involved in each special case put to him" (pp. 13-14). The early Church was imbued with and guided by the moral teaching of Jesus, but had to apply it to the specifically new problems that arose; the author here treats extensively of the work done in this area by the Apostles Paul, John, James, and

Peter.

The book is divided into three major parts: Jesus' Moral Demands, The Moral Teaching of the Early Church in General, and The Moral Teaching of the Early Church according to Prominent Individual Preachers; its aim is therefore formidable: to set forth the moral message of Jesus in itself and as reflected and applied in both ways just mentioned. That aim is admirably fulfilled. It is surprising to

see so graphically presented what we have perhaps merely taken for granted: the relevance of the gospel message to modern times — e. g., Jesus' demand for radical conversion, the nature of such conversion, and the immediate decision called for in response to God's grace (pp. 25-30); the demand for faith, as both assent and submission (pp. 41-42); the need for "interior disposition as the decisive factor in moral action" (p. 69): the greatest commandment of love of God and neighbor "as the core and climax of the whole moral doctrine" (pp. 106; 218-225) — and many more such insights.

Each of the 42 sections has its bibliography (largely but not exclusively comprising foreign books) and adequate documentation. The lack of an index is compensated for by the extensive, detailed table of contents.

The Moral Teaching of the New Testament is well-written, but not light reading. It must be read thoughtfully and meditatively, with a Bible near at hand and in constant use; used in this way, it will be found richly rewarding. This book is to be heartily recommended. and welcomed as a definite contribution to biblical theology and to the renewal of moral theology.

- Marcellus A. McCartney, O.F.M.

Love Is My Calling, By Sister Mary Laurence, O. P. New York: Alba House, 1965, Pp. 149, Cloth, \$3.50.

This is a refreshing, down-to-earth treatment of the contemplative vocation specifically, but by inference, of the religious life in general. In her British conciseness Sister captures the essence of the religious state and freely dispenses it in every chapter. While no reader would fail to gain an increased awareness of the part played by the "Marys" in the work of the Mystical Body, the book may have a special appeal to those contemplating religious life and to those in Sister Formation Groups.

Rich in scriptural quotations, Sister's theme of joyful surrender to Christ in the way of self-renunciation makes the book solid reading for any religious. Although essentially Dominican in style, the book gives abundant evidence of the traditional affinity between Dominic and Francis.

In her pithy familiar manner, the author holds a great appeal to the modern American Catholic. She poses the questions of critical observers and answers them all with unvarnished truth and certain value which cannot fail to throw light on the confused cosmos of the twentieth century. Her answer to every difficulty can be summed up in one word: "Love."

Love Is My Calling emphasizes the fact that truth is always an effective weapon against darkness, be it the darkness of ignorance, bigotry, or misinformation. The sincerity with which the author writes makes this book a solid defense of the value of consecrated virgins in a world gone overboard in the sea of materialism. Humor is not lacking; just as it is a vital element in every vocation, so, too, it is embodied in the religious way of life. With vivid imagery the "case of the voice addressing the cows" and many other tales are related to keep the reader chuckling as the next paragraph exposes the deeper meaning of a life based on naked faith neatly presented in the story.

The beauty, simplicity, and joy of life lived for God alone is presented within the solid frame of everyday trials and practical difficulties which serve to make this book easily recognizable by any Sister as an authentic reproduction, and by any Catholic layman as worthy of his

time and interest.

- Sister Cecilia Marie, O.S.F.

Gabriel Marcel: an Introduction, By Thomas J. M. van Ewijk. Glen Rock, N. J.: Paulist Press, 1965. Pp. 88, Paper, \$.95.

Those who have not had much contact with philosophy tend to regard it as a sort of self-centered field of thought, so involved with its own abstractions that it loses contact with the real, with the genuinely human. For those who do look upon philosophy this way, an acquaintance with the thought of Gab-

riel Marcel will prove an enlightening and enriching experience. Central to his thought is the insistence that philosophizing must be personal and concerned with man in his full and actual condition.

Philosophy must not try to encompass reality in a system. This is Marcel's starting point; and this is where van Ewijk begins his own introduction to Gabriel Marcel. He goes on to present Marcel's thought on the incarnate personality that is man. "My body" brings about the mysterious union of "being" and "having": there is a tie between the conscious "I" and the world. We must "have" what is necessary to maintain "existence." We must become involved with the situation of the moment.

Tht author then considers fidelity. hope, and love, as well as the great mystery of the inter-personal relationship, According to Marcel, "The mystery is something in which I feel myself involved, and the essence of which is therefore that it is not entirely before me. It looks as if in this field the distinction between what is in me and what is before

me loses its meaning."

Despite its brevity, this work seems to be a fine and adequate introduction to Marcel's thought. The master is cited often and deftly, and the sympathetic exposition is balanced, in an epilogue, by a critical evaluation. The book is recommended, not only as academically informative, but more importantly, as genuine "spiritual reading" in the best sense of the word, for the person seeking deeper, philosophical dimensions of Christian involvement. - John Kulinski

The Roman Ritual, Complete edition, translated by Philip T. Weller, S.T.D. Officially approved for liturgical use. Milwaukee: Bruce, 1965. Pp. xii-771. Leatherette, Red edges \$15.; Gold edges \$19.

Here, at last, is a complete, exquisitely produced, and easily handled Ritual incorporating all liturgical changes decreed through September, 1964.

Regarding the contents, of course, a reviewer can have little to say. This is simply the ritual provided by the American Hierarchy for official use, and it is complete. But in this case, I must point out the excellent introduction written by the translator for each of the Sacraments, for the section on Blessings, and that on Exorcism. These contain an abundance of theological insight and serve the practical purpose of making the rites relevant to contemporarv men.

The presentation, likewise, is deserving of the highest praise. The type is large, and well spaced. The book as a whole is not only handsome, but even easier to handle than the Benziger Collectio, which contains only a fraction of the material and uses smaller type. The pages lie flat when the book is held in one hand, even when the book is opened to a place close to the be-

ginning or end of the ritual.

Rubrics are, of course, printed in red. Indices (general, and "Psalms, Canticles, Hymns") are provided in addition to the table of contents at the beginning. The volume is introduced, as is traditional, with Paul V's Apostolic Constitution; one wonders whether it would have been practical to include the Conciliar Constitution on the Liturgy as well — at least that part dealing with the Sacraments and Sacramentals. It should be noted, finally, that a musical supplement to this beautiful Ritual is also available from Bruce for \$1.25.

Michael D. Meilach, O.F.M.

Liturgy and Christian Unity. By Romey P. Marshall, O.S.L., and Michael J. Taylor, S. J. Englewood Cliffs: Prentice Hall, 1965. Pp. vi-186. Cloth, \$4.95.

When a Lutheran and a Jesuit combine their talents to write a work on modern reformation, it's bound to become noteworthy. The finished product presently under consideration is no exception; it is a "must" for all serious students of Christian living. This statement may seem presumptuous, but no work in this century has equalled the success of this one in presenting thorough explications of Protestant and Catholic liturgical concepts in a concise, thought-provoking, and readable manner.

Articulate but not affected, objective but not cold, both authors, animated by that charity and zeal which marks spiritual men, seek to follow through the mandate of Vatican II: "The subjects which should be the subjects for dialogue are those of the Lord's Supper and the other sacraments, of worship, and of the church's ministry" (Ecumenism, 23).

Liturgy is "life to be lived in view of eternity," "the distinctive Christian act." To renew the liturgy is to revitalize Christianity, to commingle God and man, prayer and life, Christianity and the world in an inseparable unity cemented by love. This union must foster a lovelife; this life can be nourished only by the Eucharistic Meal.

The purpose of this book is the common goal of all Christian scholars today — whether sitting together at an Ecumenical Council or pondering separately the truths of revelation; that goal is to re-focus the sights of their peoples upon the supremely important act of their lives, the communal worship of Father through Son in Spirit. As Christians, we all share a common heritage; ours is a common initiation. On the distant horizon, we may discern the possibility of sharing, once again, a common worship.

To term this work idealistic or unenlightened is to render it a serious disservice. It certainly points out serious stumbling blocks to union; it treats also of the many misconceptions which have arisen among brothers in Christ. But it stresses the great things we have in common — and this is its true value. The extensive bibliography found in it might add much-needed plasma to libraries which have ignored the "other side of the fence" — a fence which used to be a wall of separation but in recent years has become a mere hedge between friendly neighbors through efforts of men like Doctor Marshall and Father Taylor. Liturgy and Christian Unity is a laudable landmark on the road to a divine milieu, where all WILL be one.

- Richard L. Bory

Admission To Vows. By Robert J. Flinn, S.V.D., J.C.D. Techny, Ill.: Divine Word Publications, 1965. Pp. xi-157.

The vast literature on the subject of vocation bristles with controversies touched off some five decades ago by Canon J. Lahitton's famous work, La vocation sacerdotale. Authors still defend divergent theories about the necessity of a special or the sufficiency of a general vocation, as well as the very essence of the divine call in relation to the ecclesiastical. In an effort to have things perhaps too cut and dried, the question of vocation has at times been vivisected with the scalpels of scholastic terminology, but without the desired accuracy or unanimity resulting. Much of the haze will be dispelled by its present work, consisely prepared for all those who must be conversant with the canonical aspects of admission of new members into their respective institutes.

Within the restricted scope of this work, the author deals directly with the canonical aspects of admission to profession in the states of perfection, but at times with equal force to the sacerdotal vocation. Both vocations are treated together after the manner of the two major documents that crystallize the principles and practice of the Holy See during the past fifty years. The first, the Apostolic Constitution Sedes Sapientiae with its accompanying General Statutes, has reformed the entire program of selection and formation of clerical religious. The second, the Instruction of the Sacred Congregation of Religious, Religiosorum institutio, has laid down opportune norms to forestall as far as possible complete or partial failures among professed religious.

The author explains the theological and juridical nature of a vocation not only as an intimate personal affair, but as an ecclesiastical fact and responsibility. A clear presentation of the act of admission is given in its relation to the divine vocation and religious profession, and its importance for the growth of the institute and the public good of the Church.

Relative to the Superior of admission, the author examines the role of the major superior in assessing who is worthy of admission, and his decisions to act according to his judgment in cooperation with those who share his responsibility. Basic norms are laid down for forming a sound judgment on the fitness of the aspirant. Each step of incorporation into the institute is then presented with its own particular problems and juridical considerations. Finally three special categories of admission are treated, namely: change from one class to another within the same institute; transfer to another institute; and admission of those in danger of death.

This work, written in virtue of recent directives and trends, will be invaluable to those who have the privileged task of guiding and forming young men and women, who aspire to follow Christ in evangelical perfection. A clearer vision of what the Church precisely expects of them, will make their efforts at once more efficacious and rewarding.

--- Alcuin Coyle, O.F.M.

The Liberty of the Children of God. By Bernard Häring, C.Ss.R. New York: Alba House, 1966. Pp. 135. Cloth, \$2.95.

This small book consists of conferences already given three times: to men at Rottenburg, to women at Fulda, and to a mixed educational group at Berlin. It is fundamentally a theological treatise rather than a practical attempt to cope with specific problems confronting Christians today. This accounts for the theoretical framework in which applications to special groups (children, citizens, religious subjects) are made as each theological step is taken, instead of specific sections being devoted to each group.

The four main chapters develop a magnificent vision in which the source of authority is first shown to lie in God's inner and creative love; then Christ's own response to that love is held up as the model for human, rational, loving obedience. Only after this groundwork is laid

are such distinct questions as canon law and religious liberty examined within the broader framework of love-response (a familiar Häring theme).

Incisive observations pervade the whole book. "The superior who seeks to cultivate in the immature a mere undiscerning obedience ... either smoothes the way for the slavekeeper of tomorrow or reaps loveless criticism." It is false to claim that "authority as such comes from God but the choosing of those who have the authority is the work of men." "What is there of vitality in human life if one's free choice of religion is impeded? Absolutely nothing, since the man who already lies in the tomb can no longer lose his life." The tendency in the Church toward monopolism of culture and truth has resulted in "the polemic, if not very edifying intrigues and conflicts among various schools of theology and, to be quite frank, even among religious orders which is the same as saying even among brothers."

The translation is marred by some questionable turns of phrase and incorrect constructions, but is generally clear and adequate.

We are grateful to Alba House for this contribution to the contemporary dialogue on the difficult subject of authority, obedience, and freedom. It is a thoroughly professional treatment in which needed distinctions and reservations are carefully included; and it is fitting theological development of a theme whose biblical roots were so competently discussed by Father Spicq (Charity and Liberty, Alba House, 1965).

- Michael D. Meilach, O.F.M.

Getting to Know Christ. By Melvin L. Farrell, S. S. Milwaukee: Bruce, 1965. Pp. 221. Paper, \$2.50

Getting to Know Mary. By Mark J. Lyons. Milwaukee: Bruce, 1965. Pp. vi-130. Paper, \$1.95.

These two excellent paperbacks are meant to be as uniform as possible in format and presentation; yet there are important differences be-

tween them, in addition to the dual authorship. Those engaged in working with youngsters should therefore be interested in a brief description of each.

Father Farrell wrote his work, originally, as lessons for weekly classes for high school religion courses. I imagine the course was highly successful, for the book reads well. It is not apologetical, not dry and historical in the exclusive, factcluttered sense. It is a living, fleshand-blood account of our Lord's life and personality which makes liberal use of the Palestinian cultural background and seeks to introduce the young reader into a vital and warm intimacy with Jesus. The final chapter, in particular, is a superb effort to draw the reader into the mission of Christ, which is itself set into the perspective of salvation his-

Father Lyons' book is not meant to appeal to both boys and girls, as Father Farrell's seems to be (although even this latter will probably appeal more to boys); Getting to Know Mary is strictly for the feminine set. It is excellent in both content and presentation: each chapter uses for its title one of our Lady's names as found in the Litany of Loreto and concludes with the liturgical prayer (collect) for the appropriate feast. In this book, too, there is an eminently successful attempt to integrate Mary's singular life into the Israelite context in which it was lived, beginning with the covenant, in the light of which our Lady's predestination and birth are presented.

Both books are in a good, modern idiom: the boys will readily understand Father Farrell's vivid description of the wedding feast of Cana—beer and all—and the girls will no doubt be struck with the description of the sort of bread the Israelite woman baked—like a pizza. The two books are recommended without qualification, to teachers, pastors, and counsellors, as the sort of writing which should be effective with the sincere youngster seeking a more intimate and living knowledge of Jesus or Mary.

- Michael D. Meilach, O.F.M.

Record Review

Glory Bound: Paul Quinlan, Jesuit Folk Singer (America Record Society, \$4.95).

In this recording we hear a new and different approach to the psalms, both in word-interpretation and in musical setting. The listener may easily miss, the first time, the simple beauty of these renditions. Our ears and minds have been schooled to consider only a solemn or majestic interpretation as worthy of the psalms, the Word of God. But does this attitude not overlook the original setting of the Psalmist on the hillside? Are not the psalms to be a part of our everyday life, rather than simply sung in Church? Their words certainly express a wide range of life-situations.

To my way of thinking, this arrangement of the psalms as folk songs should not ordinarily be used at Mass. Most people would find them only a source of distraction. In less formal surroundings, however, they may well provide a powerful means of glorifying God. They may enable God's Word to reach many who would not otherwise be reached. They may be used to great advantage in catechetics, at Bible Vigils, in music classes for school children, in mission territories, or for pure entertainment.

Every new hearing of this recording gives the listener further insights into the meaning of the psalms and the beauty of the music. The melodies are singable, as well as appropriate for the expression of the meaning. Mr. Quinlan's accompaniments, especially his choice of chords and variations, are tasteful and demonstrate a skill beyond that of the amateur guitar player.

Except for an occasional rigidity in the sustained tones, the quality of Mr. Quinlan's singing is soothing to the ear. He conveys the spirit and enthusiasm of the psalm without sounding harsh.

This recording will provide an opportunity for discovering new facets of the psalms.

- Sister Rita Joan, O.S.F.

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.

Hales, E.E.Y. Pope John and His Revolution. Garden City: Doubleday, 1965.

Pp. xv-222. Cloth, \$4.95.

Häring, Bernard, C.Ss.R. Christian Renewal in a Changing World. New York: Desclee, 1965. Pp. xxi-480. Cloth, \$6.75.

Harrington, Wilfrid, J., O.P. Record of Revelation: the Bible. Chicago: Priory Press, 1965. Pp. xiv-143. Cloth, 3.95.

Harrington, Wilfrid J., O. P. Record of the Promise: the Old Testament. Chicago: Priory Press, 1965. Pp. xviii-433. Cloth, \$7.50.

Hildebrand, Dietrich von-, The Sacred Heart: Source of Christian Affectivity. Baltimore: Helicon, 1965. Pp. 182. Cloth, \$4.50.

Hillman, Eugene, The Church as Mission. New York: Herder and Herder, 1965. Pp. 144. Cloth, \$3.75.

Hinnebusch, Paul, O.P. Religious Life: a Living Liturgy. New York: Sheed and Ward, 1965. Pp. viii-280. Cloth, \$5.00.

Jean-Nesmy, Claude, O.S.B. Conscience and Confession. Tr. Malachy Carroll; Chicago: Franciscan Herald Press, 1965. Pp. vii-222. Cloth, \$4.95.

John XXIII, Pope. Journal of a Soul. Tr. Dorothy White: New York: Mc-Graw-Hill, 1965. Pp. lvii-453. Cloth, \$7.95.

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

Klimisch, Sister Mary Jane, O.S.B. The One Bride: The Church and Consecrated Virginity. New York: Sheed and Ward, 1965. Pp. 235. Cloth, \$4 95.

Küng, Hans. Structures of the Church. New York: Nelson, 1964. Pp. xvii-394. Cloth, \$7.50.

Laurence, Sister Mary, O.P. Love Is My Calling. New York: Alba House, 1965. Pp. 149. Cloth, \$3.50.

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

Leclerc, Eloi, O.F.M. Exile and Tenderness. Tr. Germain Marc'hadour. Chicago: Franciscan Herald Press, 1965. Pp. xiii-174. Cloth, \$3.95.

Lyons, Mark. Getting to Know Mary. Milwaukee: Bruce, 1965. Pp. vi-130.

Paper, \$1.95.

Marshall, Romey P. Liturgy and Christian Unity. Englewood Cliffs: Pren-

tice-Hall, 1965. Pp. vi-186. Cloth, \$4.95.

McCullough, Mother Marygrace. Liturgy in Adolescent Personality Growth. Chicago: Franciscan Herald Press, 1965. Pp. 72. Paper, \$.50.

McGoldrick, Desmond F., C.S.Sp. Fostering Development. Pittsburgh: Duquesne University Press, 1965. Pp. 242. Cloth, \$4.95.

McKenzie, John L., S.J. The Power and the Wisdom: an Interpretation of the New Testament. Milwaukee: Bruce, 1965. Pp. xvi-300. Cloth, \$4.95.

McNally, Robert E., S. J. The Unreformed Church. New York: Sheed and Ward, 1965. Pp. 216. Cloth, \$4.50.

Meilach, Michael D., O.F.M. The Primacy of Christ: Doctrine and Life. Chicago: Franciscan Herald Press, 1964. Pp. 217. Cloth, \$4.95.

Meissner, W. W., S.J. Group Dynamics in the Religious Life. Notre Dame: University Press, 1965. Pp. xii-188. Cloth, \$4.95.

Meyers, Sister Bertrande, D.C. Sisters of the 21st Century. New York: Sheed and Ward, 1965. Pp. 364. Cloth, \$5.00.