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#### COVER AND ILLUSTRATION CREDITS

This month's cover, drawn by Sister Miriam, O.S.F., illustrates the central role of Christ as the heart and goal of creation, the Sun about whom all things turn, and the focal point of the Church, his Body. The negative-positive patterning emphasizes the parallel between Saint Bonaventure and Teilhard de Chardin: though the two seem, because of their idiom and cultural background, to be poles apart, there is really in both the same Christocentric vision.

The illustration for the article on Collegiality was drawn by Sister Mary Joanne, S.S.J., and the remaining illustrations, by Father Francis X. Miles, O.F.M.

# the CORD

May, 1966

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### Mary Is Relevant Today

Mary is no longer a relevant identification-figure, claims Harvey Cox in *The Secular City*, even among Catholic young people. There is perhaps more truth in this statement than we would like to admit.



If Mary is to be relevant to our age, we must demolish her outmoded pedestal, constructed from ancient pagan and medieval political attitudes; and

we must replace it with a modern bridge of understanding, built of genuinely biblical and humanistic insights into her unique role in salvation-history. This reconstruction involves no essential change in our traditional marian theology; but it does involve farreaching modifications in our grasp and implementation of many traditions embodied in that theology. Mary certainly is, e.g., Queen of the universe. But what does that mean? Do we really see her queenship in terms of motherhood and service, or is it still, in our minds, a role of regality and power, conceived in terms of human political institutions?

Last year Our Lady's Digest published, in its last two issues of the year, an article on "The Marian Question," by G. M. Roschini, which sums up quite well the many recent trends in marian theology and devotion. Fuller treatments that are highly recommended are C. Vollert's A Theology of Mary (Herder and Herder), R. Laurentin's The Question of Mary (Holt, Rinehart and Winston), E. Schillebeeckx' Mary, Mother of the Redemption, O. Semmelroth's Mary, Archetype of the Church, and T. A. O'Meara's Mary in Protestant and Catholic Theology (all Sheed and Ward).

We hope that many will use the time they used to spend at novenas, during this "month of Mary", to gain a deeper appreciation of her role in God's plan and to bring her more fully and integrally into the whole fabric of their Christian life.

Fr. Michael D. Meilach, ofm

### Teilhard de Chardin and Bonaventure

#### **Ewert Cousins**

In our previous article, entitled "Christ and the Cosmos," we dealt with the similarity of the thought of Teilhard de Chardin and Saint Bonaventure. Both profess a spirituality that is cosmic, Incarnational and Christocentric. Both have a strong sense of relation to the cosmos; both experience God's presence in the world. A key term in Teilhard is diaphany, the appearance of the divine through the world. Teilhard sees the world as a crystal lamp aglow with the divine light. Bonaventure sees the world as a mirror reflecting God. For Bonaventure, the material world is the vestige of God and man is His image.



This sense of the divine in the world is linked to Christ. Teilhard sees Christ as the operative force in the cosmos — the Omega of the process of evolution drawing all things to their fulfillment. Bonaventure sees Christ as the center — the archetype of crea-

tion and the redeemer who restores the image of God to its proper lustre. The Incarnation is the pinnacle of creation — the realization of a tendency already present in matter. Matter embodies form; in Christ we see embodied the eternal Word, the source of all created form.

#### **Evolution**

In the present article we will study Teilhard's evolutionary world-view as compared with Bonaventure's medieval universe. On the level of cosmological structure, they are quite different; yet on the theological and philosophical level they do not seem incompatible. Where they differ here, they seem to complement rather than contradict each other.

Teilhard's world-view combines the modern heritage of science with an evolutionary perspective. In The Phenomenon of Man he integrates into his vision the findings of geology and anthropology, of physics, chemistry and biology, of psychology and sociology. All of this he situates in a process of development. Looking back into the past, he sees this process of development already taking place before life appeared on earth. The structures of matter were becoming more and more complex

1. Pierre Teilhard de Chardin, S.J., The Phenomenon of Man (New York: Harper and Row, 1959).

and the units more interiorized. Finally life appeared. Drawing from biology and paleontology. Teilhard describes the growth of life in terms of greater complexification and interiorization until man appears and with him consciousness that can reflect on itself. With man and consciousness, there emerge culture and history. Teilhard's vision now encompasses the vast store of data of historical events and of human institutions. Evolution continues, but now in the realm of mind, culture and community. Teilhard sees in our times that man is on the threshold of a new development. He is entering a new phase in which evolution is becoming conscious of itself. Man is becoming more and more a conscious agent in the direction of the evolutionary process. Teilhard writes:

... far from drifting biologically, under the influence of exaggerated individualism, towards a state of growing granulation; far from turning (through space-travel) to an escape from death by sidereal expansion; or yet again from simply declining towards a catastrophe or senility - the human group is in fact turning, by arrangement and planetary convergence of all elemental terrestrial reflections, towards a second critical pole of reflection of a collective and higher order ... 2

#### The Medieval Universe

It would be out of the question to compare Teilhard and Bonaventure point for point in their cosmologival views. The thirteenth century lacked the scientific

data knowledge, the historical and the sense of process that are part of the twentieth century experience. Medieval man lived in a Ptolemaic universe, composed of concentric spheres which moved the planets and stars. The universe was hierarchically structured with the earth at the center, then the moon, then the planets and the sun, then the crystalline heaven and finally the empyrean. The material universe was composed of four elements: earth, air, fire and water. Animal species were created by God in the beginning and remained basically fixed. The same was true of man. There was change and development in history — as the Incarnation and redemption attested — but the full import of this was not consciously grasped. The Copernican revolution, the development of science, the emergence of history in the nineteenth century were all to contribute to the change from the medieval world-view to that of the twentieth century.

Bonaventure's cosmology differs vastly from that of the twentieth century - and from Teilhard's in particular. And yet Bonaventure's thought has a dynamic quality that is not incompatible with the process and evolution in Teilhard. On the theological and philosophical level, Bonaventure's thought is dynamic — open to novelty and development. This dynamic quality comes to the fore at key points of his system and overflows the structure of his medieval universe. One can see more than a static similarity between Bonaventure and Teilhard. Bonaventure and the medieval experience he is expressing played an active role in shaping the renaissance and modern experience out of which Teilhard's thought emerged.

#### Emanation, Exemplarity, Fulfillment

Bonaventure sums up his own world-view in a well-known text:

This is our whole metaphysics: emanation, exemplarity and fulfillment: to be enlightened by spiritual rays and to return on high. Thus you will be a true metaphysician.<sup>3</sup>

This text presents the three focal points of his system: emanation, exemplarity and fulfillment. We will take them up in order and see in each the same dynamic quality that permeates the thought of Teilhard.

The first point is emanation. Bonaventure's concept of emanation is derived from the Trinitarian processions. He sees God as the infinite Good, which is diffusive of itself.<sup>4</sup> The infinite Good must diffuse itself infinitely. Thus the Father expresses himself fully in generating his Son; the Son is the adequate expression of the Father.<sup>5</sup> This "expressionism" is the distinguishing mark of Bonaventure's Trinitarian theology.<sup>6</sup> Bonaventure's God is a radically

expressive and radically communicating God: infinitely dynamic and creative at the very core of his Trinitarian life.

Bonaventure's second point is exemplarity. Not only does the Father express himself in the Son; he expresses also the possibility of all creatures. Thus the Son is the exemplar of creation. All creation is a vestige or image of God as the Son is the image of the Father.7 Creatures are not static photo-copies of God. They share his dynamism; they participate in his expressionism. As image of God man is a creative center and open to possibilities of self-extension and development. Man is in process of striving to realize himself as image of God.8

### Trinitarian Pattern

In Bonaventure's thought expressionism leads to exemplarity, which in turn leads to the third point: fulfillment. In this threefold division Bonaventure has given us a Trinitarian pattern: Emanation can be associated with the Father, exemplarity with the Son, and fulfillment with the Holy Spirit. All of creation, then, realizes itself as image of the Trinity by growing to its fulfillment, which is a true return to its ultimate source. In reaching its fulfillment, it is assimilated to its divine exemplar and thus mirrors



5. Bonaventure. I Sent., 27, 2, un. 1.

6. Cf. Efrem Bettoni, O.F.M., St. Bonaventure, tr. Angelus Gambatese, O.F.M. (Notre Dame: University of Notre Dame Press, 1964), p. 48.

7. Bonaventure, De Reductione Artium ad Theologiam, 12; Itinerarium Mentis in Deum, I-III; Breviloquium, II, 11-12.

8. Cf. Itinerarium Mentis in Deum and De Reductione Artium ad Theologiam.

2. Ibid., p. 306.

the transcendent principle from which it ultimately sprang. In his Mind's Journey to God, Bonaventure examines the various stages of the soul's ascent or return to God.

The material world also shares in this dynamism towards fulfillment. Bonaventure sees the material world as the vestige of the Trinity, thus sharing in the power, wisdom and goodness of God.9 In addition, this dynamic tone is supported by a combination of several Bonaventurian doctrines: the universality of matter, the plurality of forms and "seminal reasons."10 Although we cannot take up each of these points in detail. we can illustrate their dynamic quality with the doctrine of "seminal reasons." Bonaventure holds that there is implanted in matter the germ of more perfect forms which tend to emerge as the forms seek their fulfillment.<sup>11</sup>

Bonaventure explores all three aspects of his system: emanation. exemplarity and fulfillment. Teilhard's world-view emphasizes the third. Bonaventure develops the origins of things, the Alpha; Teilhard their destiny towards the Omega. Bonaventure sees the source of all in the Trinitarian processions; Teilhard does not have a formally developed Trinitarian theology. Bonaventure links all creation to the Word as Exemplar; Teilhard sees all things in relation to their finality — as they develop to union with Christ the Omega. Bonaventure is the speculative theologian: concerned with the nature of God, the Trinitarian life and creation. Teilhard

is more the empirical scientist, concerned with the concrete data of science and history and their implications for the future of man. One could look upon Teilhard and Bonaventure as complementing each other. Their common ground would be their grasp of reality as dynamic. Bonaventure explores this on the level of the Trinity and creation; Teilhard explores it as it is manifested in the cosmos and human history.

### Bonaventure and Experience

It would be a mistake to carry this contrast too far and conceive Bonaventure as a speculative theologian who is out of touch with immediate experience. It is true that Bonaventure uses a deductive method in the Commentary on the Sentences and the Breviloquium. beginning from the Trinity and moving to creatures. But this is not his only approach. In the Retracing the Arts to Theology and the Mind's Journey to God, he begins with concrete human experience and moves to God. In these works his method is inductive and experiential, resembling in a general way that of Teilhard's Phenomenon of Man.

In the Mind's Journey to God, Bonaventure describes the concrete stages in the soul's evolution to God: through the material world, sense knowledge, its natural faculties, as enlightened by grace. through knowledge of God as one and Triune, and finally in mystical ecstasy. The journey involves a process of interiorization from

If we shift the center of focus from the individual soul to the entire cosmic process, we can glimpse the outline of Teilhard's Phenomenon of Man. In Teilhard's view the entire cosmos is on a journey to God - in a process of divinization which Teilhard calls Christogenesis. This involves stages similar to Bonaventure's: the material world, sensitive life, man and his further development towards the Omega. The divinization takes place through interiorization, from the without to the within to the Omega. Love is the force that energizes the process. Teilhard sees love as the energy which permeates the entire cosmos:

Considered in its full biological reality, love — that is to say the affinity of being with being — is not peculiar to man. It is a general property of all life and as such it embraces, in its varieties and degrees, all the forms successively adopted by organised matter... Driven by the forces of love, the fragments of the world seek each other so that the world may come to being.13

The cosmic energy of, love is initiated and sustained by the supremely personal Omega, who actively draws the forces of the cosmos to their fulfillment.14 Teilhard identifies the Omega of evolution with Christ. He writes: "The love of Christ is an energy into which all the chosen elements of creation are fused without losing their identity."16 As Bonaventure saw in the individual soul. Teilhard sees in the cosmos that love is both the impetus and the term of the process of development. For Teilhard this creative love interiorizes and transforms each individual unit while uniting it to the whole.

### Cosmic Hope

Teilhard extends the concept of development to the cosmos, to history and to the human communitv. As he looks to the future, he has hope in the successful outcome of the human enterprise. Teilhard was preoccupied with the future. He speaks of himself as



the outer to the inner to the above — to union with God. Love is the driving force: the journey begins in desire and ends in union.12

<sup>9.</sup> Itinerarium, I, especially 14.

<sup>11.</sup> II Sent., d. 18, a. I, q. 3.

<sup>10.</sup> Bettoni, op. cit., pp. 69-82.

<sup>12.</sup> Itinerarium, I-VII; on desire and union cf. prologue, 3-4, I, 1 and VII, 4-6.

<sup>13.</sup> The Phenomenon of Man, p. 264.

<sup>14.</sup> Ibid., p. 269.

<sup>15.</sup> Pierre Teilhard de Chardin, S. J., La Parole attendue, in Cahlers, Vol. IV (Paris: Editions du Seuil, 1963), p. 27.

"a pilgrim of the future," and describes his excitement when his eyes are on the future.16 Teilhard's hope comes about by a convergence: From his study of the evolutionary process and from his analysis of present developments, he can predict that we are on the threshold of a new development in consciousness. From his faith in the redemption and resurrection of Christ, he has hope in the ultimate Christification of the cosmos.17 When we accept "the evidence that the Christ of Revelation is identical with the Omega of evolution, a way out begins to shine through in the most distant future. In a world certainly open in its summit in Christo Jesu, we no longer risk dying of suffocation."18

One may not read the future with Teilhard's eyes or see so profound a fusion between the cosmic process and the redemptive work of Christ. And yet the present makes immediate challenges. This is a time of development and

expanded horizons. The Church is entering into the world, taking a role in the cosmic process. Vatican II has opened new possibilities in liturgy, ecumenism and involvement in the world. This is a time of experimentation and new discovery. What the Church is experiencing is part of a world-wide phenomenon. Our whole civilization is opening up to new possibilities in technology, automation, communication, exploration in outer space. At this time we need a vision that is open to change, dynamism, novelty and creativity. Both Bonaventure and Teilhard seem relevant here. Bonaventure's speculative theology of emanation and exemplarity links human creativity to the Trinity itself. Teilhard traces the dynamism of evolution through history and provides a cosmic perspective for creative involvement in the present. Both can be enlightening as we work out in the present the fulfillment of our own destiny and of God's plan in history.

Professor Ewert Cousins is a member of the Theology Department at Fordham University; his extensive experience with both St. Bonaventure and Teilhard de Chardin were described in detail in the preceding issue, where he treated of "Christ and the Cosmos" according to both thinkers.

### A Very Parfitt Gentil Manne



Dorothy G. Wayman

I have a devotion to Saint Philip. He appears to me what Chaucer called "a very parfitt gentil manne" — a guide to daily living for even an American of A. D. 1966.

He was practical, percipient, outgoing. He lived for three years among the apostles, with our Lord. in that close companionship, under the straitened circumstances "without scrip or purse," chosen by the Great Teacher with never a touch of exalted ego; persecuted by the authorities and unbelievers who claimed his Master was a blasphemer and one who had a devil, with never a touch of doubt. And, among the Twelve, although he never put himself forward, he was the one the evangelists remembered by name and personality when they sat down to write, and recalled only in praiseworthy circumstances.

He had initiative and a desire or curiosity to seek that which is good, for when Andrew came to Bethsaida to tell Simon Peter, his brother, "We have found the Messiah," Philip was prompt to go see him whom they had found (Jn. 1:41).

It was only a day later that Jesus, preparing to go to Galilee (Jn. 1:43), found Philip and extended the invitation, "Follow me." And thereafter, we always hear of Philip at the side of Jesus. He had gone up from Bethsaida to see this Messiah, and recognized him so percipiently that two words from Jesus secured his lifelong allegiance.

Mrs. Dorothy G. Wayman, former reference librarian at the Friedsam Memorial Library, St. Bonaventure, N.Y., and a convert to the Catholic Church, has, since her retirement, contributed literary pieces to the Olean Times Herald, a daily newspaper in Olean, New York.

<sup>16.</sup> Many of the papers in which Teilhard developed different aspects of this preoccupation with the future, over a thirty-year period, have been collected in a single volume and published in English translation as The Future of Man (Harper and Row, 1964); cf. also P. Teilhard de Chardin, S. J., Letters from a Traveller (New York: Harper and Row, 1962), pp. 101, 104.

<sup>17.</sup> Pierre Teilhard de Chardin, S. J. The Divine Milieu (New York: Harper and Row, 1960), pp. 133-39.

<sup>18.</sup> Pierre Teilhard de Chardin, S.J., "Le Christique," 7.

He was both generous of spirit and in a wordly sense, practical in judgment. Once he had found the Messiah, he longed for others to know him; yet, quickly thinking over his acquaintance, he judged which of his friends would both recognize and be ready to follow the Christ. Philip went straight to his friend Nathaniel (Jn. 1:45) and spoke to him in language that reveals he knew Nathaniel's cast of mind, knew that Nathaniel was both a seeker and a scholar. When Philip spoke to Nathaniel, he said that which would chime with Nathaniel's previous studies. "We have found him of whom Moses in the law. and the prophets did write."

He was out-going, in that when Nathaniel demurred, "Can any good thing come out of Nazareth?" Philip did not try to argue, or be wordy. He said, trusting in the intellectual curiosity that he knew was in his friend, Nathaniel: "Come and see" (Jn. 1:46).

In the comment of Jesus on this incident, we learn something else about Philip. Philip was a man whose friends were people of good lives and good conversation. "Behold, said our Lord, "an Israelite indeed in whom is no guile" (Jn. 1:47). Philip, too, was a man who would take infinite trouble for his friends. He did not find Nathaniel in the latter's home, nor at the temple, nor at his place of business; he kept looking for him until he found him, as our Lord divinely perceived "under the fig tree" (Jn. 1:48). Philip took a lot of pains to walk from place to place, making enquiries, never giving up, until he found Nathaniel to tell him this wonderful news he wished to share with him.

So, after that, Philip and Nath-

aniel whom the new friends among the apostles called by the name of Bartholomew, were still friends, so that always when Matthew, Mark, or Luke write of him, they bracket Philip and Bartholomew together, as though they customarily walked side by side on the pilgrimages up and down the rough roads of old Palestine.

Philip, we deduce, was not a fisherman, because although Peter and James and John are so catalogued, no mention is made of Philip in that connection, even though his native city was Bethsaida and he knew Peter and Andrew well. Perhaps he was a merchant of some kind, because when our Lord was pointing up the scene for the marvelous feeding of the five thousand, which so beautifully prefigures the Eucharist, it was to Philip that he turned for a prosaic, mundane estimate: "Where shall we buy bread that these may eat?" (Jn. 6:5).

Philip took him very literally, and at once began a practical commercial estimate which argues a close acquaintance with the current cost of living, and very seriously he answered: "Two hundred denarii worth of bread is not enough for them, that each one may receive a little" (Jn. 6:7).

so the years and the journeys went on, and Philip did his part, going forth, two by two, and we may be confident that it was his friend Nathaniel-Bartholomew, who was paired with him to preach and heal sicknesses and cast out devils (Mt. 10:1-3). He saw the great miracles, listened to the wonderful parables and sermons, learned from our Lord's lips to pray the Our Father.

And finally it came to the time

of the last Passover that Jesus would keep on this earth, the one when he fulfilled the Old Law and transmuted it into the New Law. And, as Jesus taught in the temple, amid the great crowds that came on pilgrimage from near and far, Philip, the polite, the thoughtful, was without to give place to those who had not yet heard the Master. And of all the twelve apostles, it was Philip who was approachable, to whom strangers felt free and welcome to come with their questions and requests.

It was to Philip that the little group of Gentile converts to Judaism, feeling a little strange and diffident, addressed themselves saying, "Sir, we wish to see Jesus" (Jn. 12:21).

Philip was never one to push himself forward. He did not want to burst in on the Master proudly leading a whole group of converts. He went, in courtesy and remembrance and love, to give that role to the man who first introduced himself to Jesus, to Andrew (Jn. 12:22). It is a most charming side-light on the modesty and courtesy innate in Philip; and it is nice to know that Andrew, while taking the initiative, still associated Philip with him: "Andrew and Philip spoke to Jesus" (Jn. 12:22).

Perhaps it was because of that gentle modesty and diffidence that our Lord chose Philip as the interlocutor through whom would be revealed to all of us Christians who came after, that most consoling of doctrines — that of the

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abiding presence of the Holy Spirit.

At the Last Supper, we know that Philip could not have crowded into a seat near our Lord, because we read that John was reclining on his bosom, and Peter near enough to whisper to John; and Judas Iscariot close enough to dip his sop in the same dish with our Lord. But Philip was there, and, ever anxious to understand clearly, he asked a good question: "Lord, show us the Father, and it is enough for us" (Jn. 14:8).

Jesus had just said, "I am the way, and the truth, and the life. No one comes to the Father but through me. If you had known me, you would also have known my Father" (Jn. 14:6-7).

I do not think Philip meant his request rudely, or doubtingly. I think that he was thinking of the joy and wonder of companionship with Jesus in the past three years, and if Jesus was so wonderful, then his Father must be even more so. Because Philip belonger to a civilization in which the father was the patriarch, the you in me, and I in you." old man who had learned more than his sons had had time to learn yet, the old man who was tolerant, and valiant, and beneficent. The politest, sincerest thing a Jew of the old days like Philip could have said to Jesus was, "Show us the Father."

And when he said, "it is enough," perhaps he was thinking of the hardships of journeying with the Son of Man who, unlike the foxes, had no place of his own in which to lay his head; who, when he talked to people in the villages, had to leave because

the people "took up stones to stone him": who cared nothing for fine clothes, or even for respectable clothes but said, "Consider the lilies of the field." It had meant many a deprivation for Philip, this man used to good society, to competent business, to education and refined discourse, to wander like a gypsy. And when Philip said, "Show us the Father, and it is enough for us," I somehow think that he was trying to express that three years with Jesus had taught him that nothing mattered, except to know God and love him and serve him.

Perhaps Jesus knew what Philip was trying to say, because he speaks so tenderly in the next sentences of John's account: Philip, he who sees me sees also the Father." And then Jesus, still speaking to Philip, gives that beautiful statement of the doctrine of the Holy Trinity: "I am in the Father and the Father in me ... I will ask the Father and he will give you another Advocate to dwell you forever. ... I will not leave you orphans; I will come to you. ... I am in my Father, and

Blessed Philip saw with his own eyes, heard with his own ears, Jesus foreshowing and explaining and instituting the holy, comforting Sacrament of the Eucharist, and the mysterious, sustaining indwelling of the Holy Spirit.

Saint Philip, intercede for us with our Lord, as you sought out and brought to him your friend Nathaniel and the strangers who sought you outside the temple saying "We wish to see Jesus." Ask in our behalf, as you did in your own: Show us the Father and it is enough for us, Lord.

### Riposte:

Perhaps it was only because my name was signed to the review of Sidney Callahan's Illusion of Eve, which appeared in the February issue, that I was so sensitive to the ludicrous slip in editing which it contained. I doubt that she would have laughed either, since it made her contradict herself on an important point of her thesis. I also found the second last paragraph deprived of meaning due to the deleting of several preceding paragraphs. I surely do not wish to quibble about editor's rights to edit for the sake of space; but it would be well, perhaps, to indicate that something has been left out. For the sake of filling in ideas which were felt pertinent to the question proposed for discussion by Mrs. Callahan, could we spell out a few here which would have appeared in context in the review?

But first to correct the mistake. In the beginning I said that "Mrs. Callahan launches her thesis with the assumption that 'women have lost their roles and do not know where to find them." Then in the final ambiguous paragraph my words are put into the mouth of Mrs. Callahan thus: "This reviewer cannot, therefore, (wherefore?) agree with Mrs. Callahan's Little-Bo-Peep assertion that women haven't lost their roles but their sense of direction in life." The emphasized words represent my conviction, not hers.

A few added thoughts. Granting that many modern women feel that they are enduring a pointless existence leading them nowhere, is the question which really tortures them basically that of Identity? (The subtitle of the book is "Modern Woman's Quest for Identity"). I suggest not. If woman is to realize her Identity - the integrity of self-awareness — it seems that she must come to see that her search is fundamentally a search for meaning, a meaning which derives from her relationship to God in Christ, primarily, and is related to man and society. She does not receive her meaning, role, or Identity from man apart from Christ; but she will realize all of them in society in

For woman to know what role she is to assume in society (and we remember that this is Mrs. Callahan's chief concern), it is necessarv that she first know the Image of Whom she is to be Presence in her world. This must be a reciprocal "knowing" (in the scriptural sense of "entering within"), her own effort to "enter into" God through love and prayer, and an opening of herself to Him in the complete surrender of her will to His. This, of course is Union. And this is where woman discovers her meaning, role, and Identity.

God exists as Creative Love, and woman created in His Image and Likeness exists as a mission mirroring the perfection of that same Divine Love which is able to take on the color and contour of its surroundings (as it did in the Incarnation) - not because it is variable but because it is living. Woman is most herself, therefore, in mother-

Roles are not found, except in drama; they must emerge through the incarnation of woman's free-will response to the community of being, to all creation and contingent occurrence, to life and living, in love. Every woman's role is unique within the framework of her common feminine nature and destiny. To be genuinely hers it must coordinate her personal awareness, her love, her receptivity in the spontaneous gift which she makes of herself to God in Christ in and through man and matter, in the Incarnational

> Mary of Peace (Sister Mary Anthony, O.S.C. Monastery of St. Clare Omaha, Nebr.)

### Marginals on

### Perfectae Caritatis

Mother Mary Francis, P. C. C.

In the Decree on the Adaptation and Renewal of the Religious Life, the Council Fathers have been good enough to give us in its first two words an expression of the whole meaning of renewal and a sure guide for all our work of adaptation. "Perfectae caritatis," the decree begins. There is our norm for the work of implementation as well as our inspiration in working. There is also an indication of prerequisite for any valid approach to adaptation.

"The pursuit of perfect charity through the evangelical counsels reveals itself as a splendid sign of the heavenly kingdom." When religious life is obviously not a



splendid sign of the heavenly kingdom, or when it is a false sign, its basic deficiency is always that perfect charity is not being pursued.

True renewal begins within and issues outward. It cannot be exercised on externals in order to produce an interior effect. While it is very true that our interior lives are affected to a varying extent by externals, and foolhardy to maintain that we are not influenced by the aggression of outward circumstance and environment, still it remains true that renewal of religious life is essentially an interior work. It is a work of love. And it is love alone which can give the vision needed to effect the outer renewal of life and discipline which is meaningful, productive of sanctity and fruitful for all the people of God.

It may be necessary to meditate more deeply on this "pursuit of perfect charity" in our efforts for the adaptation of religious life to modern times. Enthusiasm for changing externals is presently at high tide. And many externals clearly indicate the need for them to be modified or even entirely abrogated. However, it will never be possible to effect a better outward order if interior order has not first been examined and sum-

moned before the judgment of the soul. "He has set charity in order within me" (Cant. 2:4). That we may be running exuberantly in the wrong direction can be suspected from the general imbalance in the work of adaptation, as, for example, change of religious garb so often being accorded first place. This is a tragic usurpation of primacy. For the first place belongs to the love in the heart of the one wearing religious garb. And here the work of renewal must begin. What is the quality of that love? How comprehensive is it? How incisive is its vision? What is its capacity for giving? One hears many religious now saying: "I'll be glad when we get the habit changed so that we can start to think about more important things." Could we not begin with the "more important things" and thus have a clearer vision for discussing and deciding the less important things?

If we do not love enough, we shall suffer from astigmatism in the work of renewal. If we do not love at all, we are totally unfit even to speak of proper adaptation. And by that is meant if we do not love even one person at

It is only when we love one another that we are capable of reverence for differing views. It is only the Christlike soul that has space in its chambers for the thought of others. And it is necessary that the religious woman be first a woman before she can be or even understand what it means to be a religious. The most painful phenomenon of our times could be that of religious vigorously introducing plans for better education of subjects, more involvement with the people, more com-

mitment to Christ in modern circumstances, but themselves uneducated in fraternal love, uninvolved in one another, uncommitted to the common ideal.

We shall have to enter deeply into the mystery of our own vocation before we can perform any surgeries on it. No matter how clearly surgery is indicated, the doctor first examines the heart of the patient and investigates the condition of his blood. And so the first clarion call of the decree on adaptation and renewal is to the pursuit of perfect charity whereby alone religious life is shown for a splendid sign of the heavenly kingdom. Before we are a sign to all the people of God, we must first be a sign to one another. We shall not effect more good in the inner city than we do in the inner circle of the community or, more fundamentally, in the inner court of our own soul.

It is not the practice of perfect charity the Council has asked for, but the pursuit of it. Is there a trace of wonderful Godlike humor in this? A testimony to the weakness of our human condition? "See how they love one another!" pagans marvelled at the first Christians who had worked so energetically at an interior renewal that their outward life was revealing itself for a splendid sign of the heavenly kingdom. Yet, as Father Thomas Worden reminds us in his book. The Psalms in Christian Living, pp. 117 seq., these men and women inflamed by the Pentecostal "Council" had often a difficult time of it. Peter and Paul differed angularly at times. Barnabas had to be reassigned to another mission band. Ananias and Saphira tried to make the best of both worlds. Paul whom the charity of Christ "pressed" was moved to relieve his emotions by calling the highpriest a "white-washed wall." Love does need to be pursued. Charity is a lifetime study. Wonderfully, the very pursuit, the study itself, is a "splendid sign of the heavenly kingdom."

Thus it may be said that religious can be evaluated by what they are pursuing. If it is perfect charity, they will reveal this in the manner in which they discuss new ideas, their openness to conviction, the gentleness with which they handle the ideals of others. If they are pursuing phantoms of mere external change without striving for any true interior renewal and reflorescence of charity, this will be only too clearly manifested by the intolerance. condescension and contradictiveness which characterize their "dialogue" with others. There is sometimes an amusing spirit of monologue in those who orate most impassionedly of the need for dialogue. Dialogue does not properly mean either myself endorsing my own opinions or my first lieutenant applauding my ideas.

The great impetus given to discussion by Vatican II has provided us with an extraordinarily fine self-revelatory device. Maybe our greatest personal discovery will be that of our ineptitude in the art of listening. Or our pet fixation. Or our dearest bias. The tendency to reject a new idea has been a longtime hazard for some nuns. The tendency to reject all old ideas is a modern hazard for some other nuns. For a religious to indulge either tendency is for her to cease being a splendid sign

of the heavenly kingdom because it is to have ceased actively pursuing perfect charity which both "casts out fear" (1 Jn. 4:18) and insures proper perspective. "Disregard tradition, and the past will come back and bury you," remarked Shane Leslie with enviable perspicacity. The religious in ardent pursuit of charity will work first of all and most energetically of all at an interior renewal of love, both welcoming new ideas and reverencing valid old ones. It is love alone, in the end, which makes for good sense.

To respond to the summons to adaptation in religious life with a sizzle of ideas for shortening the skirts, demolishing the refectory lecterns, enlarging the swimming pools, and melting down the bells is not to answer in the manner the decree "Perfectae Caritatis" solicits. This is not to declaim any shortening of skirts or even to deplore the swimming pool. It is only to maintain that renewal must begin within the religious and work outward. It is to express the conviction that an adaptation concerned only with externals is a spurious adaptation. In such misdirection may lie part of the explanation of why external 'adaptations" and defections from religious life are keeping pace very nicely. What is born of thoughtful love is in turn fecund with holiness; it will endure. The pur-7 suit of perfect love will indicate where and how changes are to be made. Conversely, the pursuit of change will not posit love.

"Indeed from the very beginning of the Church men and women have set about following Christ with greater freedom and imitating him more closely through the

practice of the evangelical counsels." This is what we must educate our young members to appreciate: that vows are means of following Christ with greater freedom. It is a betrayal of youth to present it with a superficial concept of freedom. The liberty to be a churl, to whimper when we are misunderstood, to defy authority if we are crossed, to equate our own wishes with the Will of God but to reject any equation of the superior's directives with the Will of God, to make the development of our talents (real or imaginary) the end of our endeavors — these aspects of "liberty" are within the reach of all, but are scarcely to be prized. "Following Christ with greater freedom and imitating him more closely" reads the decree. No one was ever so misused as Christ, no one so rejected, no one's "talents" so little used, no man ever so victimized by the very shabbiest specimens of authority. Yet it is because Christ humbled himself and obeyed unto death that the Father has exalted him and given him a name above all other names (Phil. 2:8-9), and for no other reason. "Propter quod!"

Freedom to express themselves, freedom to contribute to the immediate religious community and to the large community of the people of God, freedom to be individual persons with an individual work to do for God: these are delineaments of freedom we shall want to make clear and accessible to our young religious. But we

must educate them to a profounder understanding of freedom than just this. We must help them to enter into the mystery of Christ whose behavior and evaluations would be considered by some current standards very "odd." In modern language, we might put it this way: that it was precisely when Christ could not get his ideas across and was frustrated by small-minded persons in authority who couldn't see past their phylacteries; when he was quite literally slapped down to his "proper place," that he redeemed us. Not every kind of peace is the peace of Christ. "My peace I give you" (John 14:27). Not all concepts of freedom are his concepts of freedom. The "liberty of the children of God" is a tremendous and very taxing condition to be in or even to aspire towards.

"The more fervently they are joined to Christ by this total lifelong gift of themselves, the richer the life of the Church becomes and the more lively and successful its apostolate." What a sentence that is! It must be giving and giving until death do us part, soul and body. It must be total, not surplus peelings off self but the core and the marrow. And it must be a gift of "themselves," not merely a donation of energy or a settlement of capabilities.

Entering religious life is not a matter of opening a bank account in the Church wherein we deposit our talents and demand interest on them. We must become freer and freer to give more and more,

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paradox that the less we give the less we have, and the more we squander ourselves on God the more we have left to bestow. "Those [religious] who do things for their own maturity and development are the everlasting adolescents in religious life," remarked Father Bernard Häring, C.Ss.R., at the Conference of Major Superiors of Religious Women held at Denver in August, 1965. We want to be absorbed with giving. not with getting. It is by giving totally, perpetually, radically, that we enrich the life of the Church and make its apostolate lively and successful.

Christ's ideas of success as evidenced in his life and death, our perfect model, compare very strangely with our sometimes ideas of success. For him, success was to give, utterly, sufferingly. He "got" very little out of his

practically aware of the ancient human life as we consider "getting." True, when Peter asked what he was going to get out of this thing, out of his splendid giving of some torn fishnets (the Scriptures tell us they had to be mended) and a not too seaworthy craft (cf. the storm on the waters), Christ did pledge a reward for giving. However, he did not promise to send Peter to piscatorial college to develop his skills and return him the most professional fisherman in Galilee. "What shall we have, if we give?" "An hundredfold in this life, and eternal happiness in the next." And what is the hundredfold if not to find a hundredfold manner to give? This seems to have been how it functioned in Peter. And eternal happiness? For this we wait with expectant hearts, as we enrich the Church and enliven its apostolate by our total giving of ourselves, each new day again.

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### Collegiality: Its Implications for Religious

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

Any religious, studying the Constitution on the Church with an open mind, would be compelled to do some profound thinking on the relationship of the ecclesial principles stated in the document to his own life. The provision, "with an open mind," must be emphasized, for it is an unfortunate fact that we all too often force new concepts into our preconceived, comfortable, narrow categories, thus cutting ourselves off from very necessary and vital growth.

There is no doubt that the teaching of episcopal collegiality is central to the Constitution, a document which was accepted by an overwhelming majority of the conciliar Fathers and is the basis for a structural reform of the entire Church. This concept of collegiality is both a return to the apostolic past and a development of ecclesial thought. It is not a mere abstract theory that has nothing to do with the concrete life of individual members - clerical, religious, and lay — of Christ's Body. Neither is it something that solely concerns the bishops. The whole Church is involved.1

Joseph Ratzinger states that one might be tempted to say that the rediscovery of the concept of collegiality by the theologians and the Church assembled in council is a great gain because in it the basic structure of the undivided Church of the patristic age has become visible. There is, however, danger of stopping short at the already somewhat hardened structure of the 5th century, instead of going all the way so as to discover behind the closed and juridically fixed 'collegium episcoporum' the brother-relationship pervading the whole Church as its sustaining foundation.2

Because we have tenaciously clung, over the years, to the governmental structures of sociological conditions that no longer exist (particularly those of the feudal

<sup>1.</sup> A striking example of an attempt to put this vision into practice at the parish level is the recent mandate by Bishop John J. Wright of Pittsburgh that a laymen's committee is to be formed in each parish. The committee will advise the pastor on both spiritual and worldly affairs.

<sup>2.</sup> J. Ratzinger, "Pastoral Implications of Episcopal Collegiality," The Church and Mankind (tr. T. Rattler, O.S.A., Concilium I; Glen Rock, New Jersey: Paulist Press, 1965), p. 50. Used with permission.

age), we have dulled our sense of this brother-relationship. The concept of authority found in today's average Catholic contrasts sharply with that of the early Christians. Indeed, for the first two centuries after Christ, individual Church communities referred to themselves simply as a "community of brothers." By the action of the Spirit, there is a renewed consciousness in the Church today of ourselves as the holy gathering of the People of God, an awareness that we share a common brotherhood. Surely this idea breathes the simplicity of the gospel, with its lack of concern for "dignities" (in the pejorative sense of the word).

If there was one attitude that was characteristic of Francis, that "catholic and totally apostolic man," it was a keen cognizance of his membership in the Body of Christ, an alacrity to embrace whatever attitudes were called for by the mind of the Church. He would have us constantly impressed with our position in the Church of God. We are, in fact, the Church; our unity as a religious family is subordinate to, and is pre-eminently, a sign or sacrament of, our oneness in the Church, Particularly in our eucharistic celebrations, we are truly "Church," since the whole of the ecclesial mystery is manifestly present in our assemblies.

In the recent past this perspective was to some extent blurred, as even the theology textbooks presented the Church in such a way that

the pope alone seemed to receive full light while the other components seemed to live by mere reflection. As a result, the whole construction seemed to derive its structural strength from that very light, the pope, subjecting a viewer to the optical illusion that the Church was nothing but a hierarchy of which the 'plebs Dei' was a mere appendix, or, at best, the object and not the subject of power. This inevitably led one to conclude that all the powers stemmed directly from the pope.  $\dots$ <sup>3</sup>

Even more in our general attitude, than in our written documents, we have tended to place far more stress than was necessary on the authority of the superior, thus mirroring in our religious life the somewhat distorted picture that the theology manuals presented of the Church as a whole. We have tended to relegate to the background the fact that we religious are a community of brothers or sisters, one of whom is the superior.

We know that obedience is indispensable and good. Commands, we realize, must be given. Any common effort, if interpolated with excessive individuality and anarchy, will fail. Yet a courageous and ruthless examination of religious obedience as practiced in actuality will force us to admit that often the compliance of a child was encouraged or even demanded. This faulty concept of obedience stems from the fact that our religious communities have tended to be structured on the natural family model. Many

3. C. Vagaggini, "The Bishop and the Liturgy," The Church and the Liturgy (tr. P. Perfetti, Concilium II, Glen Rock, New Jersey: Paulist Press, 1965), p. 10. Used with permission.

aspects of this family-analogy are, admittedly, valid and meaningful; but those aspects which possibly hinder competence, not to mention maturity and its satisfactions, must be rejected. Methods of obedience fitted to adult Christians must emerge. It is vitally important for our survival as a mode of life in the Church that we come to regard ourselves as part of the greater community of the Church — and therefore that we learn our lesson from the principle of collegiality so forcefully restated by Vatican II. The concept of the religious community as a natural family, with the center of authority fixed in a "father" or "mother" who makes all the decisions while the rest of the members of the community play their roles, in varying degrees, as dependent children, must be abandoned.

With the light given us in recent years, we now realize the urgency of adjusting our imperfect perspective. The statement that a certain mental adaptation is necessary is in no way meant to undermine the very real. Godgiven authority of the superior. an authority which must, except under serious and rare circumstances, be obeyed. The radical rethinking that is being done on the subject is merely an attempt to find our way back to the view of the Bible and the Fathers, in which authority was regarded as essentially a service of love.

As Franciscans, we would do certain instances arise from trywell to keep in mind the profound ing to live without normal human truth that our only total vocation love and the joys of healthy in-

is to Christ and his Church. Franciscans are primarily Christian persons. Therefore our manner of witnessing to the gospel should not be an isolated oddity. To move with the Church with the eagerness that Francis would insist upon, we must incorporate into our customs, constitutions, and religious observance as a whole, the wealth of theological thought stimulated by Vatican II.

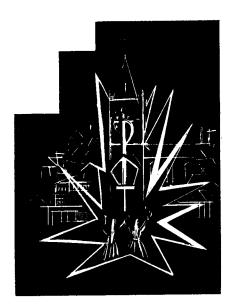
It would be foolish to presume that superiors alone are responsible for this. On the contrary, brotherhood implies common responsibility for the whole. Each individual must do his part to see that the law of Christ prevails: a law which demands a spirit of love and humility, of the will to serve, of respect for every single person and his conscience, of self-criticism and the willingness to accept advice.

This law also demands that we emphasize truthfulness and fidelity in human relations. A false view of asceticism has caused us to neglect at times this vital aspect of Christianity, has stressed detachment from other human beings to an extreme degree. Yet it is precisely by this love of others that we prove our attachment to Christ himself: "By this will all men know that you are my disciples, if you have love for one another" (Jn. 13:35). It has been acknowledged, in fact, that some of the tensions which have crippled religious emotionally in certain instances arise from trving to live without normal human

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terpersonal relationships. As we realize more and more fully the harm done by a useless multiplication of exact regulations in small matters, we are coming to a sharp awareness of our need for a deep union — a union that is possible only on the real bases of our faith. This explains, for example, why in this age of transition, when many of the exterior forms of community living are being rethought, there is an increased need for the bond of the liturgy.

The ramifications of the principle of collegiality and its meaning for religious are endless. Here, in addition to the foregoing considerations on religious obedience within the community, let us be content to mention just one other such implication: the attitude it should evoke in us toward our local bishop. Leaving aside the juridical requirements (or lack of them) stemming from our status as non-exempt or exempt religious respectively, what should be our attitude toward our local Ordinary? The Council has forcefully restated a truth that is firmly rooted in Catholic tradition: a bishop receives his sacred charge, the power to exercise his apostolic office in the Church, directly from Christ in his sacramental consecration. His power is sacramental, though under the jurisdiction of the pope. The notion of collegiality is therefore linked to the mysterious structure of the



Church itself. In his diocese, the bishop is the human manifestation of Christ. And a religious is pre-eminently a Christian — not solely, nor even primarily, a member of his religious congregation. We must realize that it is through devotion to the diocese that we reveal our devotion to the Church universal.

If religious life is to be the unambiguous witness to the Lord and his coming that it must be, we must free ourselves from the false images and myths that we sometimes entertain concerning it. It is only by a confrontation with the truth and a constant vigilance against illusion that we can attain to the freedom that is ours as sons of God.

### Dear Sister Maranatha,

Your tear-stained letter lies open before me. I am so sorry that your new Superior would not let you stay after school — and prevent that despondent girl from getting pregnant! Ask her parents to contact the Catholic Charities. An experienced case worker will handle further details. I'll keep her in my prayers, as I'm sure you do.

Maranatha, please don't lament about your "sin of omission," as you call it. "I should have followed my conscience and stayed away," you write. I don't have enough details to agree or disagree with you. But there is one thing I do know. A rightly formed conscience permits your Sisters to communicate with God. The conscience transmits and receives. The same type of communication between Mother Superior and her spiritual daughters is imperative.

For Mother's feast day give her a copy of As One of Them by Fr. Claude Kean, O.F.M. And a copy of St. Bonaventure's Six Wings of the Seraphim. And to dry your tears and calm your nerves, get yourself the score for "The Sound of Music." I saw it one afternoon, when I was "going in circles." It did the trick.

Now, as I rake my brains to find something to tell you, I'm humming: "Doe, a deer, a female deer. Ray, a drop of golden sun..." I can see Maria leaping like a fawn all over the Swiss Alps. Mother Superior is telling her to "Climb every mountain, till you find your dream. A dream that will need all the love you can give. And then your heart will be

blessed with the sound of music. And you will sing once more." Maranatha, "when the dog bites and you are feeling sad, remember your favorite things and you won't feel so bad."

So, Maranatha, think about "your favorite things," while I take you down into the salt mines. I mean those times and places, when your conscience will urge you to cheerfully carry out an unreasonable command. Give the "Old Girl" a break. She is neither omniscient nor infallible, nor impeccable. Neither her mind nor her will are in complete conformity with the Mind and Will of God. She admits this humbly to her confessor. But you are not her confessor. Now, you know that "all authority is from God," so try hard to recapture that Novitiate "dream that will need all the love you can give, every day of your life, for as long as you live."

Ah, it is so soothing for you to bask in the brilliance of your Spouse on Mount Tabor. But look at him bleeding before Pilate, in the First Station. He saw a vestige of divine authority in that lilylivered weakling — and submitted to it. Look at his burning eyes piercing Pilate's! Listen to him. "Pilate, you would have no power over me, unless it were given to you from above." When you obey the command of Mother Superior, especially "when it goes against the grain," you participate in the abasement and humiliation of your Tremendous Lover.

The ravishing enchantments of the Swiss Alps and those of Mount Tabor can definitely be experienced down in your Garden of Olives, even up on your Hill of Calvary. For that is precisely what was in the Creator's Mind from all eternity. For your benefit, and "for those who stood around," he cried: "My God, my God, why hast thou forsaken me!" And all the while, his soul was flooded with sublime peace, because he always beheld "the face of my Father who is in heaven." Peter, James, and John forgot the Tabor lesson when they needed it — don't you.

Maranatha, if only you could communicate with your Mother Superior, the way Maria did with her Mother Superior - you would have known how to have handled that situation with the school girl. A "house rule" was involved; not one of the Ten Commandments. Remember when Maria's heart was so lonely, that she went up into the hills and found the hills so alive with music, that she became oblivious of time? Late for Office? She broke a "house rule." I don't mean to make light of house rules, because without them order would turn into chaos.

What I am getting at here is, Maria and Mother communicated "heart to heart," instead of having a head-on encounter. The Congregation of Religious in Rome would sleep more peacefully, if all Superiors had such wrinkle-faced "wisdom of the ages." The old lady put more stress on maturity than on conformity. She explained the need for personal responsibility and apostolic activity and personal initiative. Maranatha, when you get to be Superior, don't for-

get "The Sound of Music." And don't insist on the empty formalism of outdated customs, because they create tension and panic among young aspirants.

"There are times, when I find it difficult to see Christ in Mother Superior," you write. Pray for an increase of faith. Faith induces a reasonable assent to things unseen. Were it not for fatih, you would not even see Christ in the Holy Eucharist, either. Plead to the Holy Spirit: "Lead, kindly light, amid the encircling gloom." Faith can give you an insight into the secret things of God, that will transcend the capacity of your feeble intellect.

Here is a bit of theology that should throw a bit of light on your intellect. Your Superior is not immediately the representative of God. She is the representative of the Catholic Church. In your convent, she represents the same Church that approved your Rule and Constitutions. It was in the name of that same Church that you were professed and took your vows. So, "Let this mind be in you, that was in Christ Jesus." Jesus Christ is your Bridegroom and the Bridegroom of the Catholic Church. If you faithfully follow your Rule and Constitutions. the Church assures you that you are leading a life in conformity. with the wishes of him who said. "I am the Way, the Truth, and the Life."

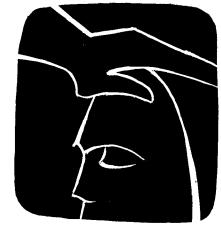
Maranatha, this business of obedience is "bigger than all of us." I think that you are as confined as is your thinking. Obedience is not confined to your small com-

"Timothy Eustace" is the pen-name of a member of the Franciscan Province of the Most Holy Name of Jesus.

munity. When you think of obedience, think of the whole Catholic Church — not just a two-storey frame building in Podunk. Think of your integral connection with the Church Triumphant, the Church Suffering, the Church Militant. When you come up for beatification and canonization, it will be the Church and not your community that will conduct the investigation.

Here are some of the questions about obedience that will be asked about you: "Did the Servant of God observe the Rule and Constitutions in all things? Did she rely on the will of the Superior in all things? Did she obey the will of her Superior promptly? Did she do this cheerfully and without complaints? Did she frequently anticipate the commands of her superiors? Was she obedient to her confessor and spiritual director? Did she always seek permission for everything from her Superior? Were the decisions of her immediate superiors accepted by her, without subsequent recourse to a higher superior? In seeking for permissions, did she seek the proper hierarchy of authority? Did she counsel others about the merit of obedience. when they found it hard?

Getting back, for a second, to your classroom quandary, here is what Pope Pius XII, on September 15, 1951, told the International Congress of Teaching Sisters: "You wish to serve the cause of Jesus Christ and his Church, in a way the world of today demands. Therefore it would not be reasonable to persist in customs



and forms that hinder this service or perhaps render it impossible. Sisters who are teachers and educators must be so ready and so up to the level of their office; they must be so well versed in all with which young people are in contact, in all which influences them, that their pupils will not hesitate to say, 'We can approach Sister with our problems and difficulties; she understands and helps.'"

It would be good therapy, each morning at Holy Mass to renew your vow of obedience. Per ipsum: Through him you received your call to the religious life. Cum ipso: With him you labor and toil every day. In ipso: In him you shall live on earth and in heaven for all eternity. "And then your heart will laugh like a brook, when it trips and falls over stones." And then, dear Maranatha, "your heart will be blessed with the sound of music, and you'll sing once more."

Sincerely yours in Christ and Saint Francis of Assisi,

Fr. Timothy Eustace, O.F.M.

### **Book Reviews**

The Human Church. By William H. DuBay. Garden City: Doubleday and Co., 1966. Pp. 192. Cloth, \$4.50.

Fr. DuBav's "frank appraisal of the present state of the Catholic Church" is a shocking, over-simplified, self-defeating analysis of the problems facing contemporary American Catholics. It is a shocking analysis not because it reveals to the reader realities never before indicated, but rather because its facile, flippant phrases present a caricature of the present state of Catholic believers. To claim Yahweh as the first atheist, the great iconoclast and demythologizer (p. 13) and to place the Our Father in the category of non-prayers (p. 117) might be meant to shake us from automatic, routine, over-systematized religious acts, but is it truly an honest, just, unequivocal presentation of religious reality? Nor are the solutions any more realistic than the analyses. The evils of parish organization can best be settled not by giving the church buildings back to the community in compensation for not paying taxes, but by burning them down — a much more Christian oblation (p.

The book points up many undeniable weaknesses and irrefutable charges in many areas of Catholic action and inaction. It is not difficult to sympathize with those who have been harmed by Christian failures nor to be embarrassed at our infidelity to Christian poverty, humility and love. Fr. DuBay's approach, however, will remedy little. In chapter two he speaks of the clergy building communication systems that only aid them in not communicating. In chapter six he

tells us that the most difficult battle of life is communication, a speaking honestly to one another. The basic weakness of this book is that it fails to do just that — to communicate. It lectures us, shouts at us, pleads with us, challenges us and even begs us to face reality. Yet, all the pleas and exhortations seem to float in from a black-orwhite dream world. All the varied, complex grav hues of the real world in which the Christian lives are avoided. As the message of halftruths comes pounding in his ears the reader becomes aware that communication is something more than speaking honestly - its first prerequisite is seeing what is worth communicating.

- Stephen F. Brown, O.F.M.

The Inspired Word. By Luis Alonso Schökel New York: Herder and Herder, 1966. Pp. 418. Cloth, \$8.50.

This is a delightful book. Anyone who loves both the Bible and good literature will treasure this examination of the human dimensions of the divinely inspired Word of God. It is not a treatise on inspiration but a study of Scripture in the light of language and literature. All the new categories and recent discoveries of the philosophy of language, the communication sciences and literary criticism are skillfully combined and presented for the enrichment of the scholar and the informed reader of the Bible.

Obviously, scholars will find much that is valuable in these beautiful pages. What can the informed reader learn from this erudite and buoyant book? He will find many new

ways of appreciating the meaning of God's revealed message. Let me give some examples, Father Alonso Schökel says that there are three media of revelation. First, there is revelation in creation. He suggests that such words as "nature," "universe," "cosmos" are adequate substitutes for the word "creation" because all three words denote God's creative power and ultimately a revelation or a manifestation of God, To support this claim, he quotes St. Bonaventure: "The world is like some book in which there appears ... the Trinity, its Maker." The images, symbols and myths of primitive peoples should be welcomed, not shunned, because they often bear witness to an authentic experience of God. Thus the biblical poets did not hesitate to borrow popular images from Canaanite poetry to express God's victorious control of raging waters:

The floods lift up, O Lord the floods lift up their voice; the floods lift up their tumult. More powerful than the roar of many waters,

More powerful than the breakers of the sea —
powerful on high is the Lord

The second medium of revelation is related to the first. Nature is the stage for history. It is hard at times to see human history as a manifestation of God. Yet it is, and to show this is the task of the inspired writer who gives a meaning to history in the way he records and interprets it. As St. Paul told the Corinthians: "All these things happened to [God's people] by way of symbol and were written down for our instruction" (1 Cor. 10:11). This introduces us to the third medium of revelation: the Word.

(Ps. 93).

Language embodies the apex of human revelation, and therefore God has chosen this means of communicating and revealing Himself to men, overcoming the anonymity of nature and history. This is, in the strict sense, formal revelation.

Father Alonso Schökel illustrates this point by alluding to a scene in Graham Greene's The End of the

Affair. In the film version we watch the bombing of London during the Blitz. Not a word is said. The actions of a young woman are incomprehensible to the audience until later Bendrix begins to read the girl's diary. As he reads we recall the incidents and images which now become full of meaning. Now let us turn to the Bible, God acts in history, directing and cooperating with men; then he sends his inspired authors, who show the meaning of what has taken place. It is this meaning that Father Alonso Schökel helps his readers to reach.

This deeply reverent book might have for theme these words from the second epistle of St. Peter: "Men they were" whose words are recorded in Sacred Scripture, "but impelled by the Holy Spirit, they spoke the words of God" (1:21).

- Mother Kathryn Sullivan, R.S.C.J.

Sin, Liberty and Law. By Louis Monden, Trans, Joseph Donceel; New York: Sheed and Ward, 1965. Pp. 181. Cloth, \$3.95.

Father Monden addresses himself to the specific problem of the "evolving sense of sin." Although in some domains there is a real blunting of the moral sense, in others such as social justice, tolerance, concern for the underprivileged, the moral sense grows remarkably stronger and deeper. That the sense of sin has not vanished but has undergone considerable change may be one aspect of man's growing toward a new adulthood not only of every individual but also of humanity as a whole.

To introduce his theme Father Monden shows that the ethical conduct of man may be considered on three fundamental levels:

- a) The level of instinct (almost animal-like):
- b) The moral level (self-realization of the human person):
- c) The Christian-religious level (dialog with God).

On each of these levels the self-same terms of the ethical vocabulary (sin and guilt, law and obligation, contrition and confession, conscience and duty) receive a wholly different

meaning. No single level will be

### The Editor Recommends . . .

#### For Liturgical Participation

An incredible bargain at \$3.50, the new Book of Catholic Worship is being promoted by its publishers, The Liturgical Conference, primarily for parish worship. We think it doubly important, therefore, to point out the book's suitability for religious as well as parish communities. It is easily and by far the most ambitious, attractive, and valuable compilation in the history of popular liturgical publishing, and the bulk rates are even more reasonable than the single copy price of \$3.50. Its 807 pages are divided into five sections: The Mass, the Hymnal (over 100 hymns and antiphons), the entire Psalter, the Sacraments, and Services and Prayers. Valuable indices and reference charts are included at appropriate points; the printing is exquisite; and the explanations of the various rites are succinct, accurate and intelligible.

The omission of the scriptural readings proclaimed at Mass is designed to encourage the participants to listen to the proclamation of God's word. Their inclusion would have benefited the hard of hearing and congregations in churches with poor acoustics; but compensation for exceptional circumstances is possible by other means, and we agree that such compensation should not have been a deciding influence in

setting up the book.

The Book of Catholic Worship is distributed by Berliner and McGinnis (Nevada City, California), the Gregorian Institute of America (Toledo, Ohio), the Helicon Press (Baltimore), McLaughlin and Reilly (Boston), the World Library of Sacred Music (Cincinnati), and Palm Publishers (Montreal). It should certainly prove to be the ideal replacement for the present plethora of cards, hymnals, pamphlets, missals, and leaflets now in use, until the definitive formulation of a fully revised liturgy is accomplished.

#### For General Catholic Reference

Like its 61 predecessors, the 1966 National Catholic Almanac, edited

by Felician A. Foy, O.F.M., and published by St. Anthony's Guild (Paterson, N. J.), is one of the most outstanding buys in the Catholic publishing market. For \$3.50, it offers 696 pages of up-to-date, accurate statistics (fully indexed), a monthly run-down of 1965 news, accurate biographies of most of the prominent figures in the Church, a dictionary of terms, and articles on current topics (The Council, Renewal, "Confusion in the Church," Birth Control, Pope Paul, the Anti-Poverty Program).

The article on the Council is, unfortunately, incomplete; but in the publishing business, the deadline is the almighty arbiter. We look forward to the more complete treatment of the subject which a year's passage will make possible in the next edition.

The current National Catholic Almanac belongs on the desk of anyone who needs authentic facts and information, data and figures, about Catholic life and teaching.

### For Guidance in Theological Reading

Contemporary Theology — a Reading Guide, just published by Liturgical Press (Collegeville, Minnesota) is a 128-page, paperbound, annotated bibliography that has long been needed. It includes about 800 titles arranged according to subjects: Scripture, Church history, Liturgy, Ecumenics, Pastoral Counselling, Christian Art and Architecture.

Each entry contains complete bibliographical information, including price, pagination, and availability of paperback editions. The annotations are descriptive with some attempt at evaluation. The primary concern is Catholic theology, but major works by Protestant and Orthodox writers are taken into account as well. This is, moreover, a practical guide for individuals and librarians; it excludes overly technical works and foreign language publications that have not been translated. \$1.50 is a small price to pay for the expert guidance it furnishes in a day when theological reading is of such crucial importance.

#### **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 3 1965. The list will be continued as space permits in future issues. It alphabetically arranged, according to author's names, for maximum utility.

O'Callaghan, Denis (ed.). Sacraments: the Gestures of Christ. New York Sheed and Ward, 1965. Pp. xii-194. Cloth, \$4.00.

Oesterreicher, John M. Auschwitz, the Christian, and the Council. Montreal Palm Books, 1965. Pp. 48. Paper, no price given.

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

O'Rourke, Daniel, O.F.M. How to Live in a Layman's Order. Chicago Franciscan Herald Press, 1965. Pp. 67. Paper, \$1.50.

O'Sullivan, Kevin, O.F.M. My Daily Psalter. Chicago: Franciscan Heral Press, 1963. Pp. xi-258. Cloth, \$5.00.

Panneton, Georges. Heaven or Hell. Tr. Ann M. C. Forster; Westminster Newman, 1965. Pp. x-360. Cloth, \$6.95.

Pfürtner, Stephen, O. P. Luther and Aquinas on Salvation. Tr. Edward Quinn; New York: Sheed and Ward, 1965. Pp. 160. Cloth, \$3.50.

Poole, Stafford, C. M. Seminary in Crisis. New York: Herder and Herder 1965. Pp. 160. Cloth, \$3.50.

Rahner, Karl, S. J. Bishops, Their Status and Function. Baltimore: Helicon 1965. Pp. 80. Paper, \$.95.

Raymond, Father M., O.C.S.O. The Mysteries in Your Life. Milwaukee Bruce, 1965. Pp. vi-200. Cloth, \$4.95.

Romeu, Luis V. (ed.). Ecumenical Experiences. Westminster: Newman, 1965 Pp. x-203. Cloth, \$4.50.

Rutledge, Denys, O.S.B. Cosmic Theology. New York: Alba House, 1965. Pp 212. Cloth, \$6.95.

Schillebeeckx, Edward, O. P. Christ the Sacrament of the Encounter with God. Tr. P. Barrett, O. P., M. Schoof, O. P., and L. Bright, O. P.; New York: Sheed and Ward, 1963. Pp. xvii-222. Cloth, \$5.00.

Schnackenburg, Rudolf. The Moral Teaching of the New Testament. 2nd ed. rev.; tr. J. Holland-Smith and W. J. O'Hara; New York: Herder and Herder, 1965. Cloth. \$7.50.

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

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

Spicq, Ceslaus, O. P. Charity and Liberty. Tr. Francis V. Manning; New

York: Alba House, 1965. Pp. 112. Cloth, \$2.95.
Stuhlmueller, Carroll, C. P. The Prophets and the Word of God. Notre

Dame: Fides, 1964. Pp. 324. Cloth, \$4.95.
Tavard, George H., A. A. The Church Tomorrow. New York: Herder and

Herder, 1965, Pp. 190. Cloth, \$3.95.

Teilhard de Chardin, Pierre, S. J. Hymn of the Universe. Tr. Simon Bartholomew: New York: Harper and Row, 1965. Pp. 158. Cloth, \$3.00

Teilhard de Chardin, Pierre, S. J. The Future of Man. Tr. Norman Denny; New York: Harper and Row, 1965. Pp. 319. Cloth, \$5.00.

Teilhard de Chardin, Pierre, S. J. Letters from Egypt. Tr. M. Ilford; New York: Herder and Herder, 1965. Pp. 256. Cloth, \$4.95.

Teilhard de Chardin, Pierre, S. J. Letters from a Traveller. Tr. Bernard Wall; New York: Harper and Row, 1962. Pp. 380. Cloth, \$4.00.

Van Ewijk, Thomas J. M. Gabriel Marcel: an Introduction. Tr. Matthew J. van Velzen; Glen Rock, N. J.: Paulist Press, 1965. Pp. 96. Paper, \$.95.