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COVER AND ILLUSTRATION CREDITS

This month's cover, by Sister Miriam, O.S.F., shows the power of Christ raising his Blessed Mother to heaven. The background in baroque style indicates the joy of mankind at the triumph of its Queen. The illustration on p. 230 is also by Sister Miriam; that on p. 237 is by Sister Mary Joanne, S.S.J., the ones on pp. 240 and 241 are by Sister Marie Monica, O.S.F., and that on p. 253 is by Father Francis X. Miles, O.F.M.

A Tale of Two Planets

If you look at Mars carefully on a clear night, you will notice (at a point equivalent to Earth's 32° North Latitude and 89° West Longitude) a flourishing, if esoteric society not unlike our own Massachusetts Bay Colony.

So impressive is this society, in fact, that it attracted, shortly over a century ago, a goodly number of ordinary earth folk. The earth folk set out, taking with them a large part of their belongings, and besought the esoteric group of Paleophiles to train them. Mind you, it was no technical skill they sought, but a global approach to the whole man.

The Paleophiles agreed, for a reasonable sum, to take in a representative number of earthmen. Overjoyed, the latter were quick to place their whole future in the hands of their mentors. Sure, the Paleophiles dressed strangely, and they did have their minor idiosyncrasies, but 'twas the warmth of their hearts and the breadth of their culture—not such externals as dress—that had attracted the admiring earth-dwellers.

Things went very well at first; whole men were formed at a somewhat leisurely pace, and there was an edifying sort of camaraderie between the Paleophiles and their disciples. Really, it was only a very few years ago that the earthmen acquired this strange maturity and a concomitant insight into the deficiency of existing Paleophile structures. No one had noticed—for so many, many years—that the Paleophiles were setting up their own exclusive club to which they would retire with increasing aloofness.

Take what was happening with that old matrix of brotherliness, the meal, for example. Sly, those Paleophiles! First they just set aside a portion of the ciboritorium for themselves, but before you knew it, they had built their very own ciboritorium and threatened the earthmen with a strange (not even physical), dire penalty should the latter venture into it.

Another thing: at first, all the participants in the tutorial venture seemed reasonably convinced that, differently as they may have dressed, they had at the root of their being the same Ground. Since they shared the same inexplicable drive to express their dependence upon, and gratitude to, this Ground, they considered it a capital idea to give vent to that drive together. Not only did that procedure save them money, but it seemed, more importantly, to bring the Paleophiles and the earthman together.



All sentimentality aside, it...it seemed to make them ... brothers! But oddly enough, at the same time as the Paleophiles decided to build their own ciboritorium, they put up a prexatorium too, in which they would gather to say their own preces, while the poor earthmen were left practically to their own devices—only one Paleophile, officially deputed for the distasteful assignment, continued to accompany the earthmen to the old prexatorium.

Very few of the earthmen will admit this, if you ask them, but the real reason—the clincher—which drew them to the Paleophile community, was the community's personal approach to things—all right, its togetherness. This being for the most part lost, they are experiencing a growing nostalgia for earth. When a member of the Paleophile community stops to listen to them, they explain that if only the training they have received were applicable to earth's situation, they would seriously consider a return journey. But most of them are quick to add that they still feel a keen appreciation for what the Paleophiles are so singularly equipped to give them. They don't begrudge the Paleophiles their morpheotorium—not one bit! But the prexatorium, and the ciboritorium—ah, a different story.

Most of the earthmen now on Mars say they simply cannot leave, because of the inapplicability of their acquired skills to the needs of earth. Most do not want to go. But they say that unless the trend toward exclusivism is reversed, they will certainly discourage their friends back home from coming. And one day, there will no longer be any use for the old, dilapidated prexatorium and ciboritorium. The Paleophiles will be left alone to enjoy the new edifice, which will serve to separate them from no one. They say this is what they want, but returning earthmen hasten to explain that the rest of Mars has evolved immeasurably since the Paleophiles first isolated themselves. And—so the earthmen say—the Paleophiles will find themselves wholly out of step with Martian society when they have no more earthmen to take up their attention.

The Paleophile society may even disintegrate.

Fr. Michael D. Meilach, ofm

The Feast of Hope

Boniface F. Hanley, O.F.M.

The twentieth century has been called a century of progress. Laboring zealously, wisely, skillfully, men of our times have increased their control over the forces of nature and penetrated many of the mysteries of God's creation.

But this progress in scientific knowledge, unparalleled in human history, has not eliminated human suffering and sorrow. Indeed, such is the malice of the human heart. that truth, discovered, gathered, cultivated so carefully and painstakingly in laboratory and library, has often been twisted to increase human misery. No one doubts that men of our century have more factual knowledge of God's creation than any generation before. The tragedy of our times is that so little of that knowledge has benefited the apex of creation, the human person.

People reading this article have lived through periods of our generation when millions of human beings were wantonly slaughtered. Today at least two-thirds of us, our fellow humans, live in subhuman conditions, pitiful, helpless victims of human greed. This criminal lack of regard for the individual person on the one hand

is accompanied on the other by a near pagan cult of body worship.

Against this background of disregard for human dignity and misunderstanding of the human person, Pope Pius XII in November 1950, when our century had reached its midpoint in time, proclaimed the dogma of Mary's Assumption into heaven.

"We pronounce, declare and define it to be a divinely revealed dogma," Pius stated, "that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

"If anyone," the Pope continued, "... should dare wilfully to deny or to call into doubt that which we have defined, let him know that he has fallen away completely from the divine and Catholic faith."

If then we are to remain within the household of the faith, we must accept what the Church has accepted for centuries, that Mary with her complete person is presently in heaven. It is a truth perhaps best expressed by Saint Bonaventure. "Mary," he taught,

Father Boniface F. Hanley, O.F.M., a former missionary to Bolivia and author of The Franciscans: Love at Work, is Master of Clerics at St. Francis College, Rye Beach, New Hampshire.

"is in heaven bodily. Her blessedness would not be complete unless she were there as a person, body and soul."

With the carnage of World War II fresh in mind, Pius XII saw the need to remind us unmistakably that our destiny was linked by divine decree with our Mother's. Analyzing the dogmatic decree for Life Magazine, Graham Greene, the English novelist, wrote at the time:

In our day there are no obvious signs of heretical beliefs in the Church concerning the Assumption of Our Lady and therefore it was believed by some Catholics that to proclaim the dogma was unnecessary. But Catholics today cannot remain quietly untouched by the general heresy of our times, the unimportance of the individual. Today the human body is regarded as expendable material, something to be eliminated wholesale by the atom bomb, a kind of anonymous carrion. After the first World War, crosses marked the place where the dead lay, allied and enemy; torches burned continually in capitals of Europe over the graves of unknown warriors. But no crosses today mark the common graves into which the dead of London and Berlin were shovelled and Hiroshima's memorial is the outline of a body photographed by the atomic flash on asphalt.

The Pope declared the dogma of the Assumption, then, to remind us that Mary's resurrection is the pledge of our own. Preceding us into heaven, our Mother now experiences Christ as "Resurrection and Life." We, her children, must wait until the Last Day to experience this resurrection of our entire person, body and soul.

In the words of Jean Mouroux: If Christ, who redeemed her, is the perfect image of the invisible God, she is the perfect image of divinized humanity. All that we could ever imagine or desire for a creature, all the beauty, all the purity, all the holiness for which we long, all is realized in the Virgin in a plenitude that has no other measure than Infinite Love.

Mary's Assumption underscores our destiny, not only as individuals, but also as members of the Church. Her very presence with Christ is a reminder to us of the fact that her Son wishes always to be in the presence of another love. In her being, her glorified human nature, Mary expresses the final glory of the Church. As the recent Constitution on the Liturgy states:

Holy Mother Church honors with special love the Blessed Mary, Mother of God, who is joined by inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption and joyfully contemplates as in a faultless image, that which she herself desires and hopes wholly to be.

It must be finally pointed out that in Mary's Assumption we have the pledge of the ultimate redemption and exaltation of the entire universe. She is its Queen, and the highest expression of its hope. In her nature, the Blessed Trinity has already worked what It will work for all creation at the end of time as Christ establishes his "new heaven and new earth."

Perhaps this truth is the basis of the pious belief that on August 15th there is a "cure" in the waters of the earth.



At any rate, the Roman breviary beautifully expresses Mary's unique position as Queen of the Universe in the hymn at First Vespers:

All nature, shining with great glory is lifted up in you.
Who has been called to touch the Source of all beauty:

In the mystery of the Assumption, then, Mary is presented to us as the pledge of the exalted destiny of each one of us, the exemplar of the Church and the hope of all creation. Closely identified with the Paschal mystery, the Assumption celebrates Mary's complete triumph and exaltation after her cooperation with the will of the Father in the saving mission of her Son.

The Feast of the Assumption is a feast of Hope. The virtue of Hope makes it easier for us to fulfill the Father's will. Like Mary, we are now called by God to cooperate with his Son in the saving mission of the Church. Obedience to God's call may mean for us, as it did for Mary, suffering and sorrow. But we look to her for encouragement and for help (that lovely title — Mother of Perpetual Help).

"We hope," Pope Pius wrote, "those who meditate upon the glorious example Mary offers us,

may be more and more convinced of the value of a human life entirely devoted to carrying out the heavenly Father's will and bringing good to others."

Sixteen years have passed since Pius XII proclaimed the dogma of the Assumption. It is difficult to measure its effect upon the world. I suppose even the Pope did not really expect men and nations immediately to abandon their ancient habit of murdering one another. But one cannot help detecting a note of weariness in the words of Pope Paul in his Encyclical of April 30, 1965, on the Blessed Mother:

Today, as if no lesson has been learned from the tragic consequences of the two conflicts which shed blood on the first half of our century, we have the dreadful spectacle in certain parts of the world of antagonism on the increase between peoples and see repeated the dangerous phenomenon of recourse to arms... populations of entire nations are subject to unspeakable sufferings...

"Unfortunately," Pope Paul continues," we are forced to recognize with a heavy heart that all too often oblivion swallows up the respect due to the sacred and inviolable character of human life..." If it is true that the words of the Holy Father seem to have so little effect on the world at large. I wonder how much effect they have on our own little worlds. The world of our religious family, our natural family, the world of our work, home, school, recreation? Does our belief in Mary's Assumption and the dignity of the individual human being

really influence our treatment of one another?

We would be the last, we are sure, to treat men as things... or would we? St. Francis had to warn his friars "Blessed is the brother that would love his brother in illness, when the brother cannot be of use to him, as much as he loves him in health, when he can be of use to him." Such seemingly insignificant virtues as politeness, neatness, table manners, consideration of another's feelings spring from the Franciscan heart which respects the dignity of others. These qualities are lubricants which keep the busy machinery of daily life moving on a human basis.

We abhor mass murder, but do we not take a little of another's life by ignoring him, cutting him, and when in a position to do so, oppressing him? Our indifference to one another has the dark taint of mutual murder. It is Saint Teresa who says so beautifully, "In heaven there will be no looks of indifference."

Chesterton in a magnificent passage writes of Saint Francis:

What gave him his extraordinary personal power was this; that from the Pope to the beggar, from the Sultan of Syria in his pavillion to the ragged robbers crawling out of the wood, there was never a man who looked into those brown, burning eyes without being certain that Francis Bernardone was really interested in him.

Seven hundred years ago, Francis of Assisi understood what the Assumption of the Blessed Mother meant for her children. May we on this feast, acquire something of that same understanding.

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An Open Letter

To Our Dominican Brothers and Sisters

This letter is addressed to our Dominican Brothers and Sisters; I hope it will encourage both your Franciscan and your Dominican readers to join in thoughtful and prayerful commemoration of the Feast of St. Dominic, August 4.

St. Francis and St. Dominic were the closest of friends from the moment of the latter's vision until their death. The vision is question is one in which he saw our Lord standing at his throne holding three lances which he was about to hurl against the earth. His mother, falling on her knees, begged him to have mercy—she knew two men who would bring his message to the world.

The next day Dominic recognized Francis on the street and ran up to him, tenderly embracing him and saying, "You are my comrade. Let us stand together and no foe shall prevail against us." Then he told Francis of his vision, and from that very hour they became one heart and one soul in God. They enjoined us, their progeny, to foster this brotherly spirit to the end of time. and even today we continue to celebrate on another's major feasts with pomp and festivity. In the Divine Office we hail each other's founder as "Beate Pater" — "Holy Father."

For over seven hundred years we have worked side by side fulfilling our complementary functions in the Church. When we think of you Deminicans we remember the terse phrase of St. Thomas which tells your life-work: "Contemplata aliis tradere" — "To give to others the fruit of your contemplation." And

we recall too the word which has been so hallowed in your tradition: Veritas — Truth.

Together we have been called to perform two complementary services for the Church and thereby minister to the whole spiritual nature of the People of God whom we serve, Man is essentially distinguished from the rest of God's creation by his spiritual faculties of intellect and will. by which he knows the true and loves the good. The two faculties and their activities are, of course. inseparable; yet one may be emphasized more strongly than the other as has been the case with our two Orders. From the beginning, the sons of St. Dominic stressed truth, as the sons of St. Francis have accentuated love. Combining these two apostolic emphases, we have the ideal solution for the major difficulties besetting the City of Man

"To praise, and bless, and preach the truth" is your Dominican vocation. Truth spoken in areas where it is muffled or completely lost is the Dominican's life-work. The sanctity of truth is his first concern; its contemplation, his food.

To convey this vision to the whole world is your divine vocation; for it is a vision which no man can keep to himself. It is a vision that brought Dominic out of his monastery of canons regular to found an Order that would preach what he saw and serve mankind by administering to the most insistent of their intellectual needs.

Schooled in the speculative order of Truth, you Dominicans can teach men the practical order of action; and this is an essential part of your calling: to give others the fruit of your contemplation. For over seven hundred years you "dogs of the Lord" have been rushing to far places with the brand of Truth in your mouths. Unselfish custodians of the Truth, you have ever been sensitive to human needs.

The human mind needs the Truth as the body needs food. Whenever we ask a question we are working for our mental bread; indeed, the question mark itself is an eloquent symbol of man's attitude towards his neighbor, the universe around him, and the God above him.

There are those who say there is no such thing as truth, or that truth is relative. We see the untold harm being done by such beliefs, and we look to you for the stemming of this tide of national apostasy from Truth. In meeting this challenge, you are serving the highest needs of Church and country, bringing to men the Truth that shall make them free, and yourselves deriving that joy of which St. Dominic spoke when he said, "I have

no greater joy than to learn that my children are walking in the Truth."

Like your Father, whom Dante called "the holy athlete, gentle to his friends and terrible only to the enemies of Truth," you too, throughout your long and brilliant history, have never been preoccupied with anything less than the things of God. You have never needed a reform, because you have remained faithful to your motto: you have never ceased to give to others the fruit of your contemplation.

You, the Friars Preachers of today, are joining the glorious past of your Order with your providentially assured future for the cause of Christ. As your work for that cause has never become toil, nor your exertion, pain, so in the future may your Dominican history continue to be a protracted romance, a record of uncomplaining sacrifices happily performed in the service of Truth.

John P. Hunt, O.F.M. Assistant Pastor St. Patrick's Church Buffalo, New York

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Christian Community

Sister Mary Catherine, O.S.C.

Within recent years we have witnessed, in both ecclesial and secular circles, an increased awareness of the impact the structural changes in our society have effected in modern man. Since even the Church has no divine guarantee of infallible insight into the contemporary social situation. each generation of Christians finds itself inevitably confronted with the task of the theological analysis and interpretation of the concrete world in which it must proclaim the Good News. This duty is the more imperative today due both to the rapidity of social change and to our partial failure in the past to recognize the signs of the times. Granted that this re-evaluation will not be accomplished in a few years and that the major burden will fall upon those who are competent in such areas as theology, psychology, and sociology, it is simultaneously evident that there must be smaller but intensely penetrating studies and experiments in the many practical areas of lived Christianity.

In a milieu such as this we should not be apprehensive if our religious life too is subjected to this intense scrutiny. An intelligent doubt is not a cause for fear but rather a call to growth—a call to abandon childish ways of thought for those of a man. Centuries of a spirituality that inclined toward the negation of the

human as the only path to the divine have resulted in tensions which have grown more rapidly when least recognized. We have rather suddenly discovered that there is little place for the human. the natural, the physical, in our so-called "spiritual lives." At this point, it is premature to advance solutions, but I do believe that sincere questions are very definitely in order. We need not be fearful of these questions as their intention is in no way to undermine consecrated religious life. but simply to remove what is adventitious or anachronistic and to clarify what has become ambigu-

Some more recent articles in periodicals, as well as personal experience give abundant evidence of the progress made in certain communities. But I am afraid that it would be highly unrealistic to pretend that this is the general norm. It is not. In too many communities there still exists an oppressive environment which is rigorously maintained. Therefore, I do not think it superfluous to attempt to restructure some of our concepts of the religious life itself.

Religious are a social witness of the charismatic element in the Church; their vocation is essentially eschatological — to witness to the world that Christ the Lord has come and that in him God's definitive salvation has entered into time. Of its very nature the life of the counsels proclaims that God's victorious grace has come into our world drawing man out of his narrowness and limited possibilities into the life-giving holiness of God.

We have been called individually by Christ in his Church to live in common that we may give to men the witness of Christian community. This communal aspect is of utmost importance. It is far too easy to become just a group living and working together, perhaps very efficiently, but not a Christian community. We must strive to make our love for one another the most obvious thing about our lives; and we cannot let anything, be it custom or constitution, override this love.

Perhaps it would not be out of place here to consider a few of the difficulties that can prevent religious from forming a truly Christian community. Paradoxically the overwhelming impression given by a supernatural community is its naturalness. We need to be fully human in order to lav ourselves open to the divine. This involves having the courage to allow maximum opportunity for initiative, spontaneous expression, and deep inter-personal relations within the community. An ease and freedom in discussion should be apparent on both the formal and informal levels so that many of the affairs of the community may be decided by the community as such instead of being relegated to the council members. (This is not to vitiate the position of the

councilors. They have a definite and important function within the community; however they need occasionally to remind themselves that their office is one of service through guidance. In particular instances councilors may find their field of service lies in leading the community to a mature concept of obedience and a responsible independence within the spirit of the vow).

The sense of community may also be stifled by an exaggerated secrecy on the part of superiors. No one will deny that there are matters which are not the concern of the community at large, but this does not justify keeping subjects in a perpetual ignorance of policies, of decisions (financial and otherwise), and of the reasons underlying specific regulations. If we wish religious to function as adults and to have a genuine love and interest in their community we must allow them to have active part in the decisions governing that body. (I realize that congregations numbering their members in the thousands face unique difficulties on this question of community spirit. Nevertheless efficiency does not rule out the need for an intense family spirit: to the larger congregations falls the task of manifesting that gospel simplicity is not incompatible with organization).

Artificiality in any form can set up serious barriers to the selfrealization of a community. In the history of spirituality a means has sometimes been allowed to develop independently of its orig-

Sister Mary Catherine, O.S.C., is a contemplative nun at the Monastery of St. Clare, New Orleans, Louisiana.

inal context, thus creating an unnatural situation in which it becomes an end in itself. In particular I am referring here to the rigid interpretation of rules governing silence. It is undoubtedly true that the development of a well integrated personality as well as an intense prayer life require frequent periods of quiet other than those set aside for formal prayer. But it is equally true that this silence must be natural (as opposed to unnatural, not to supernatural) — a part of the normal rhythm of life. I do not know along what lines future generations of religious will approach this subject but I think the time is ripe to begin a complete rethinking. Is silence in itself a better thing than speech? Is our present interpretation truly Christian — would it be out of place in a gospel context? Have we been deaf to the findings of modern psychology in this area? Can silence interfere with our family spirit to such an extent that the sense of Christian community is smothered? Could it cripple intellectual growth by allowing little opportunity for informal communication?

If questions such as these are not given serious thought we will find ourselves withdrawing deeper into a ghetto, leaving the problems of modern religious life not only unsolved, but unchallenged. To the degree that we fail here, we have failed the body of Christ.

This is not to ignore the real difficulties of the present situation. We are compelled to question; but sincere answers are not quickly found. In this transitional stage uncertainties abound. In

spite of this we are constantly confronted with practical situations which demand immediate action. We have not time to wait for a theology to evolve. The point I wish to make is that precisely here we have a most important duty — we must remain open. The fact that we have not yet found solutions to our questions does not imply that there are no solutions; much less does it justify the rejection of constructive criticism and a withdrawal into the sanctuary of immemorial custom. It is true that we cannot abandon our heritage for every passing whim, but neither can we betray our Christianity itself by imprisoning it within a single culture or historic period. The temptation to discourage original and penetrating thought by settling for facile solutions must be firmly rejected, even if this rejection requires more than ordinary courage. Today, it has been claimed, humanity stands on the threshold of a new era. What a tragedy it would be for the Church, and what a tremendous loss, if her religious were found unprepared to enter. We simply cannot let ourselves stagnate when everything around us is so vitally alive. It takes courage to be fully alive.

Though there are aspects of this re-evaluation which must be reserved for those who are professionally competent, there are also many tasks that can be solved only by the community acting as a community. The conclusion, it would appear, is that we will be prepared to meet the demands of the times only in so far as we are able to function as a healthy Christian community. Therefore it is here, with the concept of com-

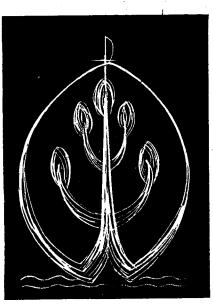
munity, that we must begin our re-evaluation.

Here I would call attention to a very painful difficulty many of us must face. Though generalizations can be dangerous I believe it is safe to say that no matter how much good will is present, almost every community today has a few members (how fortunate if only a few) who will firmly resist change at any cost, on the grounds that the entire spirit of the religious life is being destroyed. I am not referring to a natural and healthy reticence or to persons who oppose certain changes for logical reasons — these can be an enormous asset to the development of community thought. But all too often the difficulties are caused by religious who have been damaged by the artificial, oppressive environment we are striving to eliminate. As we have a deep love for these members it is painful to see them suffering in this way. But it would be a misguided love to betray the community by allowing the maladjusted to set the norm. This is a problem that each community will have to work out individually in charity and wisdom. The very presence of these difficulties should strengthen our efforts to improve the conditions that produced them.

There has been progress, an almost unbelievable amount for such a short time. Even those who are not inclined to optimism see reason for great hope. However it would be immature not to expect setbacks, perhaps serious ones. Sometimes an attempt to counteract the harm done by extremists (who are always with us) only

serves to restrict the legitimate freedom of the majority, and this creates tensions. Nevertheless we should expect this and be adult in our reaction. It is childish to fluctuate constantly from one set of values to another because we feel the need to be always in the position that is currently "in favor." Our line of action must rather be based on solid convictions and the knowledge that the Church is served best by those who have the courage to accept for Christ the unique situation that every generation and every culture necessarily offers. Much of the dead tissue that has accumulated during the past few centuries could have been cut away by an active speculative theology. Authentic speculative theology serves the dual purpose of eliminating what is excessive and of purifying, enriching, and strengthening our concept of true doctrine.

Before concluding it might be



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well to make a double clarification: first, these comments are made with communities of women in mind, as I suppose is evident by now. The question of how far they are applicable to religious men, if at all, must be left for someone else to answer. Secondly, when the question of religious adaptation is raised, some come to the conclusion that the contemplative life is not relevant today. Though I have deliberately avoided this issue, as such a discussion would take us too far afield, I do not wish my silence to be misinterpreted. I am deeply convinced of the validity of the contemplative life as an authentic form of Christian service if I believed otherwise I would not be where I am. However this is not to say that contemplatives are exempt from the need of continuing adaptation, or that the present form of canonical enclosure is the only possible expression of the contemplative life.

There is one more point I would mention. It concerns our attitude during these years of interim. As

our growing knowledge makes us more cognizant of the basic integrity of life we see that our neatly created categories touch only the surface. We cannot force so tremendous a thing as life to conform to artificial thought patterns. When this awareness is accepted we find that some older forms of spirituality prove inadequate, forcing us to seek a more meaningful expression of Christian holiness. Awareness of the central importance of the Incarnation is pervading all areas of theology; and it is only in this light of the God-man that the phenomenon of the religious life can be understood. The Incarnate Son of God has plunged his roots so deeply into our humanity that he has touched every aspect of our lives and there is no part of our humanness, sin alone excepted, that he has not taken to himself. Our struggle against sin, against selfishness, our painful effort to lay ourselves open to the glorifying action of the Father — all this had first to be completely enacted in the man, Jesus. In the resurrection the Father ratified his acceptance of Christ's total gift of himself. We have not yet obtained our goal and are still in via. vet our very struggle witnesses to the fact that the Risen Lord lives in his Church. Like the Church. herself we are now subject to all the weakness and prejudice of human nature. But selfishness, sin, and death itself will all be destroyed on the day when Christ the conqueror will come to raise his whole Church to a new life. May the intensity of our commitment and our love for one another proclaim to the nations the reality of that day.

The Philosophy of a Weakling?

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

"Blessed are the meek, for they shall possess the earth" (Mt. 5:4).

Is this the philosophy of a weakling? When our Lord proclaimed that the meek are blessed, hate, mistrust, and contempt were poisoning the very roots of human society. The position of the Jewish people was lamentable: they were politically dominated by Roman conquerers and burdened by the heavy guilt of their own religious leaders, whose observance of the dying Law was purely outward. For Christ, these leaders were calculating men of power. They themselves ignored the Law, but they sharply condemned any failure to observe their literal and narrowminded interpretation of it.

This "upstart" from Nazareth was a blasphemer in their eyes because he ate with tax-collectors and sinners, healed the sick on the Sabbath, and refused to stone an adulteress.

No wonder the crowd stared in amazement at the Preacher on the Mount as he deckared: "Blessed are the meek, for they shall possess the earth"! They had imagined and awaited quite a different Messiah. Their Messiah would breathe the fire of God's wrath; with a winnowing-fan in hand, he would separate the wheat

from the chaff, and would hew down with his axe the fruitless trees. Under an alien rule, Israel was waiting for a Messiah who would lead brave multitudes in a battle for freedom, as Judas the Macabee had fought against the invader Antiochus two hundred years before. And now this message: "Blessed are the meek"! All through the ages, mankind has reacted as the Chosen People did at that moment. The opponents of the gospel have argued that this beatitude proves Christianity to be a doctrine of the weak.

Christ was a perfect man; so we can say at the outset that his conception of meekness is not inactivity and listlessness. In this statement he could not be praising such a state, much less the passive selfishness of indifference. To Christ, meekness is a virtue; that is, strength which is summoned and applied by the will. He deliberately associates meekness with humility because the former cannot be practiced without the latter. For a deeper understanding of this beatitude, let us first consider its nature, then its excellence, and finally its practice.

Academically we could take this virtue and examine its constituent elements. By so doing, we would

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



find that meekness is a complex virtue which contains three principal elements: self-mastery, tolerance of the failings of others, and forgiveness of injuries or benevolence towards all, even enemies. Seen in this light, it would seem to partake of the virtues of temperance, patience, fortitude, and — especially and necessarily—charity. It is, then, a composite of virtues, rather than a distinct virtue.

Meekness may be defined as a supernatural moral virtue by which we prevent and restrain anger, bear with our neighbor despite his defects, and treat him with kindness.

It is not what some term weakness of character, concealing deep resentment behind a suave demeanor. It is an interior virtue, existing both in the will and in the emotions, where it promotes peace; but it is also outwardly manifested in word and gesture, by affability of manner. It is exercised not only toward our neighbor, but also with regard to self and all beings: animated or inanimate. According to Saint Je-

rome, it is "a mild virtue, it is kindly, serene, gentle in speech, gracious in manner, it is a delicate blending of all the virtues'.1

Meekness has excellence both in itself and in its effects. As Père Olier observes, "the completeness of perfection in the Christian is meekness. It presupposes in him absolute self-effacement and the death of all self interest."²

Bossuet, similarly, assures us that "the true mark of innocence whether preserved from the beginning or recovered, is meekness." §

The great benefit meekness brings us is the reign of peace in the soul, peace with God, peace with our neighbor, peace with ourselves. The first comes to us because it makes us accept all events, even the most adverse, with calm and serenity, as a means of growing in virtue, and especially in the love of God; and we know, says Saint Paul, "that for those who love God all things work together unto good" (Rom. 8:28).

Peace with our neighbor comes in preventing and repressing the impulses of anger. Meekness makes us bear with our neighbor's faults and enables us to keep on good terms with others or, at least, to remain inwardly unruffled if others be provoked at us.

Peace with ourselves would be shown according to this virtue if we do not become impatient or lose our temper with ourselves, should we happen to commit a fault, or make a blunder. Rather,

we might reproach ourselves quietly and kindly, and learn by our experience to be more on our guard against the same things in the future, thus avoiding the mistake of those who "being angry and vexed, are overcome by anger for having been angry, and vexed to see themselves vexed."

Tanquerey explains that the practice of meekness shows the following development:

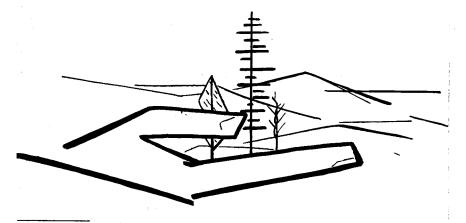
Beginners exercise themselves in this virtue by fighting anger and the desire for revenge, as well as every impulse of passion stirring in the soul.

Souls advanced in the way of perfection strive to attract to themselves the meekness of Jesus, which he teaches so admirably by word and example.⁵

Such great importance does our Lord attach to this virtue, that he had it announced by the prophets as one of the marks of the promised Messiah long before he announced it personally from the Mount.⁶

Not only does he announce it personally, moreover, but he offers himself as a model of that meekness and invites us to become his disciples because he is meek and humble of heart. He fulfils perfectly the ideal of meekness described by the prophets. When he announces the gospel, it is not with violence, animosity and bitterness, but with calm and serenity. He utters no shouts, no useless or unnecessary cries, no angry words; noise dies out and does little good. His manner is so mild that he does not break the bruised reed nor quench the smoking flax: that is, the spark of faith and love that remain in the sinner's soul.

Towards his Apostles his conduct is full of meekness; he bears with their faults, their ignorance, their rudeness. He proceeds tactfully with them, revealing to them the truth only by degrees and in the measure in which they can stand it, leaving to the Holy Spirit the care of finishing his work.



^{4.} St. Francis de Sales, Introduction à la vie dévouée, III, 9.

^{5.} A. Tanquerey, La Vie Spirituelle, p. 547.

^{6.} Is. 42:1-4; Mt. 12:17-21; Mt. 11:29.

^{1.} Comm. in Gal. 5, 20.

^{2.} J. Olier, Introduction à la vie et aux vertus chrétiennes, X.

^{3.} J. B. Bossuet, Méditations sur l'Evangile.

He readily forgives sinners, even the most guilty, as soon as he sees in them the least indication of repentance.

If we would imitate him, we must avoid quarrels, harsh or hurtful words and actions, so as not to frighten away the timid. We must strive never to render evil for evil, to avoid all abruptness of manner, and never to speak while in an angry mood.

What are we to conclude as to the meaning and intent of this, the second beatitude?

It seems that Christ is directing the latter part of this state-

ment, the promise, to those who are willing to accept him, his teaching, and his direction. He, Christ, gives his friends this important lesson: the kingdom of God is not to be built with fire and the sword. Men's hearts are not won in a tone of military command. Power and fear do not open blind minds or eyes. Radicalism improves nothing, nor does agitation alone. Criticism must be constructive. We Christians should take part in life, cleaning up after the insatiable and anti-spiritual lust for power and possession. This is Christ's way. It is Francis' way. It is our way.

LITURGY AND CHRISTIAN LIFE

Raphael Clynes, O.F.M.

To enter into and make faithful use of the Liturgy, Father Clynes points out, it is necessary to understand its historical background and applications. He develops this thesis in five sections of this book. They treat: Living With Christ through the Liturgy; The Mass; The Sacraments and Liturgy; The Divine Office; The Liturgical Year. Two helpful appendices complete this excellent volume. \$4.00

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Frei Cormac Neal McDonnell, O.F.M.

ASPIRE

The smoke rises
Changes color, thickness, density,
Disperses itself, penetrates its surroundings.
Forms unique mystical, beautiful curves.
Reforms into oval, geometrical fantasies.
Fine, enchanting, picturesque movements,
Hangs in delicate balance, gracefully rises, bends,
Changes into newer, more original patterns,
Gradually the restless air pushes it along.
Moves and draws it like a mother with her child.
Dissolves, vanishes, silently,
Gone.

My soul rises as smoke above the world, Cries out, seeks freedom, Craves the Universal, to know the unknown, Fathom the deepest mysteries of the Divine, Penetrate, encompass the All, To come near, to unite, Her assent is brief, quickly returns, Earthly ties are heavy, ever present. Space and time surround her, Flesh and bone embrace her, The world entices her.

The smoke rises, Rolls, expands, climbs in hopeful Fulfillment.

Looking at Leisure

Sister Mary Charlotte, O.S.F.

My soul seeks release, escape, the highest heights. Attempts to climb the heavens, Limited.

Noise distracts her, hard to concentrate, Bodily needs weaken her, discourage her. Crowds encircle her, hold her captive.

Waiting tires her; she becomes sad and discontent.

The smoke rises, Gracefully blends and bends, Delicate movements, silent explosions, Reforms. Ascends upward, upward, More and more unearthly, intangible, Spiritual.

My soul pursues the Everlasting,
Inextinguishable fire of love,
Attracts her.
Undying hope, nourishes her,
Desire gnaws at her essence,
Inexhaustible treasure, unsurpassable beauty,
Eternal splendor, calls her,
Divine consummation beckons her.

The smoke rises, Fills the void, climbs, Silently, imperceptibly, passes into the invisible, Gone.

> My soul rises, follows the smoke, Leaves all behind, reaches up, Lingers on, reaches up, climbs. Returns.

If the task and glory of man consists in harmonious cooperation with all creation; if such cooperation is God's plan, leading ultimately to being with Him; then to be a person of leisure is vital.

With the renewed stress on activity on the one hand, and with the fear of losing a spirit of selfdiscipline on the other, there is apprehensive mistrust of leisure. To some, leisure draws images of the lazy and self-indulgent; this is contrasted with the diligently productive and disciplined person. Sloth and egotism actually make leisure impossible. Leisure is not recreation, it is not reading a book, it is likewise not sleep. It is not necessary to have extra time off to have leisure, for leisure is not spare time, since time of itself is neutral. It is what is done with the time off, for example, that characterizes the leisurely person. When time is used with an attitude of open attention, there is leisure.

Leisure is an inward attentiveness to the order of things. This presupposes a silent mind, an awake, quiet attitude within a person. With this you have one who can be open to reality seen in its

proper perspective, reality as a gift of God in creation. The person of leisure knows the beautifying realness of events, both positive and negative in personal impact. He is the one who will be led to an attitude of wonder and appreciation through seeing all as coming from the loving God. As this type of natural contemplation evolves, a strong sense of worship and gratitude will fold into a supernatural contemplation, filling the person with confidence and contentment in the realization of what it means to be a loved creature, surrounded by gift and mystery.

There are different kinds of leisure according to the object involved. There is leisure with people and leisure with things, both requiring continual discipline. Leisure knows no time for idle day-dreaming or for tomorrow's worries, because there is the present being to confront, waiting to come into the mind's awareness. There is a person unequaled in beauty, God's image, waiting to be recognized There is the sunset, the color in a soap bubble, the sound of wince in the trees, and that of water rushing up and down in a coffe pot: there is also the bubbling o laughter so pleasant to the ear. I

Sister Mary Charlotte, O.S.F., is a graduate of St. Catherine's College, St Paul, Minn., with a B.S. Degree in nursing. At present she is stationed at St Francis Hospital, Breckenridge, Minn., working on the development of a Hom Care Program.

is only with leisure that one can be open to these realities, and only with discipline of an open mind can there be real leisure.

A spirit of leisure can be learned as can the spirit of Aristotle's warrior. Aristotle laments the sad state of the person working for peace by being trained for war. When the war ends, the efficient warrior must have some other abilities or accomplishments, or his success will have seen his failure. So too, in learning a trade or a profession, there must be a learning of leisure, or the person will be working with creatures without knowing the creatures with whom he is working. This is like the warrior working for peace without

knowing what to do with peace, or without knowing what peace really means.

Through leisure a person begins to see creatures. There is cooperation with what is in reality. With leisure there is a quietly active awareness by the open receptivity of the mind appreciating people and things for what they are in themselves. This is the natural contemplation which can lead to the supernatural contemplation of wonder and gratitude at God's gifts. It is learned by simply using the time to appreciate sound, color, and beauty in nature and in people. It is only with continued discipline that such leisure can continue to exist.



Even though the life of believers is "day," man's life on earth is a warfare (Job 7:1). Night and day—day in comparison with unbelievers, night in comparison with angels. For the angels have a day which we have not yet. In this then, which is now day, but yet night, night in comparison with the future day for which we yearn, day in comparison with the past night which we have renounced; in this night, I say, let us therefore seek God with our hands. Let not works cease; let us seek God; let there be no idle yearning.

St. Augustine, In Ps. 76,4.

Book Reviews

Apostolate By Gaston Courtois. Trans. Sister David Mary, S.N.J. M. New York: Herder and Herder. 1966, Pp. 126, Cloth, \$2.95.

The name of Gaston Courtois is one highly respected in the field of spiritual writing; this work does not detract in any way from that wellearned laurel. Succinct and to the point, this series of pregnant meditations for the active parish priest outlines the gradually broadening scope which should inspire and renew the Christian totally involved in the apostolate of returning all of creation to the Father through the Son. This is not just a book to be read: this is a prayer to be meditated.

The Second Vatican Council and its decrees revitalized the theological concept of Mission in the Church. The Fathers, gathered together in Rome under the guidance of the Spirit, issued the mandate to all the People of God - we are all missionaries — we are all "sent." Our mission is the extension of Christ's kingdom to the ends of the world, to every nation, to every people, to each person. Each of us has his own individual part to play in the continuance of the history of salvation. Until we become aware of the full dimensions of that role, we are not living up to the mission which has been entrusted to us.

This book was written for parish priests specifically. But it could be profitably and valuably read - and meditated — by any truly interested and totally involved Christian. We missionaries on pilgrimage. Whether the guideposts along the road point to a life of special interest dedicated to ecumenism, to the poor, to the pagan, to the fallen away, to the sinner, to the saint, this book has something to offer us, something to bring to fuller fruition our life of Christ-like love. For it is Christ speaking:

You Who Are Sent: Prayers for the I take interest in every individual. I perceive the movements of his heart.

> Let your soul be an apostolic one. Embrace the whole world in thought. Be faithfully attentive to the "I thirst" of my heart.

> If each Christian were living his Christianity "to the hilt," If each priest were perfectly fulthe duties of his priestly office,

> the world would have been converted long ago.

- Richard L. Bory

A Challenge to the Church. By Bishop Leon A. Elchinger, Marc Boegner, and François Perroux. Trans. Sister Marie Celeste, S.C. Westminster, Md.: Newman Press, 1965. Pp. 93. Cloth, \$2.95.

A Challenge to the Church presents to the eager reader some mildly interesting and informative insights to the varying impressions made by Vatican II on a Catholic bishop, on a Protestant pastor, and on a Catholic layman. The substance of the book concerns the impact and effects of Vatican II on the fields of ecumenism, general renewal, and world poverty. The challenge to the Church of Christ in this age - as in every age - is the challenge of witness. The witness of the Church is expressed primarily through adherence to her mission, "to transmit to men a Message that concerns them personally ... to open man to God, to provoke, to foster a relationship between God and man, awakening in man confidence and love and arousing in him a response to the appeal of God."

The openness and genuine charity apparent in the discussions and analyses of Protestant and Catholic contributions to the ecumenical movement by Bishop Elchinger and Pastor Boegner, are warm and sincere realizations that a longed-for

goal is now appearing on the distant horizon. The treatises on poverty, while somewhat enlightening, seem to be out of place — almost as if the publisher required some extra matter and these sections seemed to be handy!

The book suffers from several major flaws. There is a lack of serious theological thought and opinion, of getting to the heart of the matter. Understanding is a much-abused word in modern ecumenism; and while understanding is a first step, unity will remain a longed-for dream until there is serious discussion and thorough comprehension of the opposing views and attempts at solution on the deepest possible levels. The book also suffers from the fact that its contents were originally conferences to be listened to, not read. The sections on poverty are indeed, as indicated in the Foreword, difficult for the American mind to grasp. Reading Mr. Perroux' quotation of facts and figures, we tend to question his sense of balance and impartiality.

A Challenge to the Church is neither good nor bad; rather, it is indifferent. Some passages are bright with the glimmer of a rewarding reading experience only to be dimmed by the lack of conclusion and goal. The conception and incubation period of ecumenical endeavors has ceased; now the growing pains must begin. The work under consideration concerns itself with the outdated maturity cycle of a not-so-new field of apostolic action.

- Richard L. Bory

The Story of Mysticism. By Hilda Graef. Garden City, N. Y.: Doubleday, 1965. Pp. 286. Cloth, \$4.95.

It has been asserted that literary style consists in the virtue of knowing what to leave in the inkwell. When an author sets out to survey twenty centuries of Christian mysticism in 286 pages, virtue becomes necessity. It is as much in her judicious selection of material, as in her vivid presentation of it, that Miss Graef again proves her writing ability.

The first two chapters of this book provide a sort of extended introduction to the subject: the first presents a brief survey of non-Christian (including Old Testament) mysticism, while the second describes the mysticism of the New Testament, especially as experienced and recorded by St. Paul and St. John. In the remainder of the book, Miss Graef employs the classic divisions of Church history, and sketches the lives and experiences of more than fifty Christian mystics.

Her descriptions are sharp, lively, and dispassionate. It is to her credit that she steers a level-headed course in territory which abounds in temptations to embrace the opposite extremes of gullibility and scepticism.

I liked especially the writer's treatment of the characteristics of Christian mysticism. I am not certain that a Christian disciplines himself only "in order not to fall into sin" (p. 39); what of the positive intention of configuration to the crucified Jesus? Nevertheless, I was very happy with her insistence that Christian mysticism is rooted firmly in the historical Incarnation (p. 31), and her application of the sacramental principle to mysticism (pp. 43-48).

The book contains a select, but up-to-date, bibliography. While an index is rendered unnecessary by the book's chronological order, it would have been a helpful addition.

It seems to me that the work does have two flaws, both of them arising, perhaps, from its compact nature.

In the first place, although the author professes in her Preface to have "the interests of ecumenism and catholicism" at heart, she is obviously concentrating on Catholic mystics: she allots a scant three pages to "the Reformers' Attitude to Mysticism." In a recent anthology entitled The Protestant Mystics (N. Y.: Mentor Books, 1964), Anne Fremantle has presented excerpts from sixty-seven writers. Assuredly, it is only by stretching the terms to the limit that some of those on her roster could be considered mystics, or even Protestants (Goethe? Walt Whitman? Ralph Waldo Emerson?

Shame on you, Anne Fremantle!). Yet it is generally agreed that authentic mysticism does exist outside Catholicism. Since Miss Graef has given non-Catholics such short shrift, The Story of Catholic Mysticism might have been a more accurate title.

Secondly, it seems rather a pity that the author has mined so many diamonds without fashioning them into a necklace. Her book would have been greatly enhanced, had she evaluated the particular phenomena she describes, in order to elaborate the nature of mysticism and delineate its over-all development in the history of the Church.

These observations are not intended to discourage prospective readers. Miss Graef has set out "to provide an introduction to this fascinating subject for the lay reader" (Preface). And she has accomplished her purpose in a thoroughly fascinating book.

- Augustine McDevitt, O.F.M.

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

An uninformed Church will remain an unreformed Church, Father Robert E. McNally sets out to demonstrate. Particularly he is concerned that we who live in the age of the Second Vatican Council learn from history. In this book he examines four areas of Church life that have needed reform since the close of the Middle Ages: the ecclesial, the biblical, the liturgical, and the spiritual. Evincing a deep understanding of Church, history, he throws light on present Church problems by showing how they have evolved.

Tracing the history of authority in the Church, he illustrates the development of the office of bishop from that of teacher of the people in the primitive Church to that of member in the new episcopal college. At the conclusion of this chapter he poses the question suggested by history: whether the college will be more powerful than the cardinals

and whether the abuses of the past may be repeated.

As he probes the biblical area, he describes the changes in emphasis according to the outstanding characteristic of each epoch. He shows that the vitality of the Church has corresponded to the depth and breadth of Bible reading. In our own time he commends the seminary reform which, based on knowledge of the Word, will provide for better communication to the world.

He then discusses the use of Latin, the silent Canon, the separation of the altar from the people, the devotion to the saints, the cult of the Real Presence, and the multiplication of private Masses as pastoral problems which have tended to alienate the people. He expresses the hope that the solution to the problems set forth by the Vatican Council will not remain a "paper solution."

Another area partially solved by recent documents on the Mystical Body and the Priesthood is the concept of Christ. In the late Middle Ages, one emphasis set Christ far above the people. Stress on membership in the Trinity caused his humanity and with it his priesthood and mediatorship to fall into the shadow. On the other hand, stress on the Incarnation and Passion, such as that of St. Francis, tended to leave the mystery of the Resurrection in the background. Passion-piety became popular throughout Europe due to Franciscan influence. It is this kind of knowledge of ourselves that Father McNally is referring to when he says, "History can edify, but invariably it shatters. Before it, cherished traditions fall." A myopic view of the Church can cause the vision of the Council to turn into visions. A realistic appraisal of the present situation based on facts which the experiences of history give is a good starting place for reform.

Father McNally writes with great clarity of style, which is aided by his apt selection of details when he is setting up his historical perspectives. This book is recommended both to the student of history who will find his thirst for knowledge of Church history whetted and to the

historian who will find Father McNally's well-documented interpretation provocative. The appended bibliography suggests further reading, which the author's final appeal encourages.

- Sister Pio Maria Rice, O.S.F.

Honesty in the Church By Daniel Callahan. New York: Charles Scribners Sons, 1965. Pp. 188. Cloth, \$3.95.

Is the Church honest? Is there freedom of speech in the Church? Is the Church influenced by the norms of society? These questions and others are discussed in Daniel Callahan's recent book Honesty in the Church. The author feels that the Church is at present in the midst of two crises bearing on honesty. In the public image is the Church able to be honest with itself by admitting its past and present faults and realizing the need for reform? The second crisis is whether the Church can allow its members to bring out their problems and anxieties into the open. Mr. Callahan has been unfortunately labeled as one of "those angry young men" by his critics. This is regrettable because many people will approach his work biased by the true or false opinions of others.

The author speaks of the social conditioning performed by the Church on the individual. From an early age the child is taught the doctrines in a repetitious manner. They are told of their position in the Church's structure. They are to be obedient and submissive. By the time they reach maturity they have become robots. They know doctrines but not their meanings and if they question, they are insubordinate and outside their realm. If an individual upholds the doctrines and teachings but can't believe them, is he not a contradiction to his own self? Thus there emerges the two-sided Catholic. The first is a public image which contends and gives the impression that all is well and that he is at peace. The other image is the inner self, confused, groping and seeking the truth which will relieve him of this contradiction of self. But does

this problem rest entirely in the lay state? No. It may be found in the Church's representatives from Bishops to junior curates. If so, this may influence the teaching and transmission of doctrine which will lead to confusion and a quick passing over of delicate points. Does this lead to a watering down of doctrine but yet a strict adherence? Does this explain the silence and silencing of priests on current and contemporary moral problems by those in authority?

The author suggests that communication may be the answer to the problem — that the laity be able to express to priests their problems and criticisms; that the priest be able to speak to the Bishop about his dilemma and means to solve it. Such a dialogue does not of itself indicate any easy solutions

to the problem. There are many other topics in this book of vast importance. Many may think the author is highly critical of the Church. But if they think carefully, how could he approach it in any other fashion? His manner and style of writing match the pace of his rapid succession of ideas. I ask that all read Mr. Callahan's book with complete objectivity; otherwise they do a great disservice to themselves. I urge that all laymen, priests, seminarians, professors in seminaries, and Bishops read it. Having done so, let all ask, "Am I honest to myself, to the Church and to others?"

- Lawrence Cowper

Jesus Christ. By Yves Congar, O. P. Trans. Luke O'Neill; New York: Herder and Herder, 1966. Pp. 223. Cloth, \$4.95.

This is not another Life of Christ; it is a series of theological treatises on our Lord: his role as Image of the invisible God (formerly published in Maison-Dieu), his acquired knowledge, his relationship to the poor (prepared for a conciliar group of bishops), his prayer, his preaching, his headship, and his lordship.

There is much material in this beautiful book for meditative re-

flection, and recent work in philology and exegesis is taken into account. Yet one still gets the impression that the book as a whole is a valiant but unsuccessful attempt to achieve some sort of concordism between Thomism and recent scholarship. I agree wholeheartedly with the author that a prodigious "effort is demanded of a mind formed in the school of St. Thomas to give full honor to these truths" (p. 28); in fact, Corvez pointed out as far back as 1951 that Thomists who seek to give Christ's humanity its rightful place in a theology of creation are in fact constrained to abandon the fundamental principles of Thomism in the matter.

Yet Congar's only acknowledgment of the debt contemporary theology owes to Scotus is this strange statement: "... through Him [Christ], the plan of God for man and for the entire world is effected, so that, irrespective of all theological debate (Scotism), it simply must be said that God, in creating the world, really saw it already in Christ" (p. 175). Is it simply naivete, or something worse, that leads the author to cite such Dominicans as Chambat, Nicolas, Bouesse, and Hugon as pioneers in the 20th century development of thought on Christ's royalty and lordship, without adverting to the Franciscan counterparts — not to say opponents — of these theologians, whose work went much further and was marked by far greater consistency?

Like C. V. Heris, whom he also cites, Congar too seems impelled to disregard plain textual evidence and credit Scotistic teachings to St. Thomas. Too bad one cannot have his cake and eat it too.

Despite this questionable methodology, the book's doctrinal content is, on the whole, fine. The discussion of Christ as the invisible Leader of the visible Church (and cosmos) should provide a healthy corrective for those who would too easily identify the life of Christ the head with that of the Church, his body.

The translation is fairly good, but

there is occasional evidence of what practically amounts to transliteration with a resulting loss of clarity and force. It is difficult to see what purpose was served by retaining a plethora of Greek and Latin expressions and then giving a glossary for them at the end of the book. If they had to be included at all, they should have been relegated to the footnotes; the text itself would have read much better if it had been published totally in English.

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

The Fifteenth Pelican. By Tere Rios. Garden City, N. Y.: Doubleday. 1965. Pp. 118. Cloth, \$2.95.

Though referred to on the dustjacket as a novel, Tere Rios' The Fifteenth Pelican might more exactly be called a parable: The Parable of the Sister-Apostle. The heroine, Sister Bertrille, arrives at her new mission in Puerto Rico, only to find herself the center of a sciencefiction situation: she discovers that she can fly. The first to see this phenomenon is Don Scorpo, grocerystore owner, as he watches the welcoming procession of nuns and volunteer luggage-bearers climb the hill from the sea up to San Tanco, a convent where thirteen "senior citizens" and twenty-three children are cared for, Last in line, Sister Bertrille is whipped upward by the fifty-mile-an-hour gale, her take-off unnoticed by those in front of her. Weighing less than a hundred pounds and wearing a huge cornette, she comes under the principle that flight ensues if lift+thrust is greater than load + drag: such is the rational "way out" that Miss Rios, like Irving and Hawthorne, leaves to the reader.

Again, Don Scarpo is nearby to watch Sister Bertrille's second elevation as she hangs out clothes on the convent roof, but there are no witnesses on the night when she joins the fourteen brown pelicans who swoop down to her from the navy-blue skies. Taking the escapade to be a dream, she is frozen in dismay when next morning the

orphan Perico begins laughing at the pelican-feather clinging to what he calls her "hat." The nocturnal adventures continue until one time when, instead of returning to San Tanco, the pelican-leader brings down his troupe quite close to an American safety-zone, and the fifteenth member feels herself falling, caught in the down-draft caused by the side of a mountain. Now comes a wonderful, gentle satire on military methods as Catholic Lieutenant Shannon tries to protect the intruder from being arrested by the CIA as a spy.

After a hilarious questioning, Captain Bork says wearily, "Look, all I know is, birds fly, bugs fly, planes fly. Not people." Sister Plácido, the elderly and insightful if apparently rigid superior, who together with a companion, Don Scarpo, and the local police officials, has by now arrived at the place of cross-examination, surprises everyone by her defense of her subject, actually sent down to Puerto Rico to replace her: "Sister Bertrille has shown qualities of leadership, tact, adaptability, generosity, and holiness." The climax and dénouement are worthy of this marvellously funny exemplum, recommended for children but more importantly, for everyone who would become as a child for the Kingdom of Heaven.

The book closes with a news article reproduced from the August 14, 1964, Baltimore Catholic Review on the habit adopted by the Daughters of Charity of St. Vincent de Paul after three hundred years without change. Despite the advantages of flight which this tiny sister experiences as a result of the wind's catching in her enormous headdress, the charming story The Fifteenth Pelican is not a plea for conservatism. Its point is to wittily accent those virtues needed by the "nun in the modern world" and practiced by the title-character: joy and humility; obedience; an awareness of God's grandeur; sincere interest in everyone; and deep, loving, imaginative concern for her fellow-sisters and those of the laity among whom her direct apostolate lies. The illustrations by Arthur King, O.M.I.,

beautifully echo the light-hearted mood of the text.

- Sister M. Bernetta Quinn, O.S.F.

The Teachings of the Second Vatican Council: The Complete Text of of the Constitutions, Decrees, and Declarations. Completely indexed; introd. by Gregory Baum, O.S.A. Westminster: Newman Press, 1966. Pp xi-676. Cloth, \$5.75.

This is a very handsome, sturdy volume, exquisitely printed and bound, which contains all the material promulgated by Vatican II, the opening and closing addresses by Popes John XXIII and Paul VI, and a single appendix: the important dates of the Council.

It is manifestly impossible to criticize the contents of this sort of publication; yet perhaps it may be fruitful to compare it with its competitor: the Guild Press Documents of Vatican II. The latter sells, in paperback, for 95 cents, while a hard-cover edition is available from Herder and Herder for \$10.00

The Guild Press edition contains introductions to each document by periti and comments by Catholic, Protestant, and Orthodox authorities, in addition to the copious footnotes; in the Newman Press edition there are only the footnotes. Again, the Guild Press uses sp^cial translations, whereas Newman's simply incorporates the NCWC and Paulist versions. Extra addresses are furnished in the Guild Press version, which do not appear in Newman's. The index is practically identical in both; a rapid check revealed only one additional entry in Newman's.

In sum, the main advantage of Newman's seems to be its very reasonable price, although it could be argued that Herder and Herder's hard-cover version supplies much more content, with comparable printing quality and permanence, for the extra four dollars. The paperback is, of course, far less attractive (the pages are practically transparent), and not designed to last too long with constant use.

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

Worship in a New Key. By Gerard Sloyan. New York: Herder and Herder, 1965, Pp. 191, Cloth, \$3.95. The Spirit and Practice of the Liturgy. By Christopher Kiesling, O. P. Chicago: Priory Press, 1966. Pp. 143. Cloth, \$2.95.

These two books undoubtedly comprise a significant contribution to the understanding and appreciation of the liturgy. They do not, however, attempt to accomplish this purpose in the same way; nor does it seem to me that they accomplish it to the same degree.

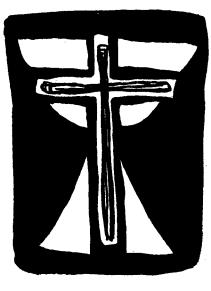
Certainly a man as deeply involved in the liturgical renewal as Fr. Sloyan must have come into contact many times with that mystifying opposition to change that seems to be more emotional than intellectual. It is this type of opposition that Fr. Sloyan meets head on in Worship in a New Key. Without neglecting theoretical reasons for the recent changes, he tries to meet the more practical objections put forth by the layman who "just likes things the old way" and who must be coaxed and persuaded from many points of view before he will become involved in any change.

Chapter six offers a good example of Fr. Sloyan's technique. After explaining clearly the public character of the priest's role — and those of the commentator and director of song as well — he anticipates the "traditionalist's" objection: Why did the liturgy become such a private affair if it was never intended to be that in the first place? A short, simple historical exposition deals effectively with the objection, and the chapter ends with a brief but frank consideration of the difficulties experienced not only by laymen but also by priests and choir masters in their attempt to restore the public, communal character of the Church's worship.

The book is well written. Each of its 30 short chapters is introduced by an appropriate anecdote, and the treatment is non-technical throughout. All these characteristics add up to a fine book for the layman who wishes to find out the

reason "for all those changes." But watch out — it's not meant simply to inform you. It's really meant to help you become involved in changing your ways of worship, so that along with the Church you will be "worshipping in a new key."

Fr. Kiesling makes a much more straightforward attempt to inform the intellect. His work is much more theoretical; written in more technical language, it penetrates the meaning of liturgical worship much more deeply. Avoiding concentration on any one part of the liturgy, Fr.



Kiesling focuses his attention on a few essential and closely related ideas valid for the whole liturgy: the liturgy is the sharing in the risen Jesus' worship of the Father; it is the worship of Jesus himself; our participation in it is made possible by our priestly character; the liturgy is related to a world-order of truth, justice, love, and freedom; it has a meaningful place in the modern world and sensitivity and feeling have a meaningful place in it. Each of these ideas is treated in depth and related to the modern world of thought, to the ideas of Teilhard, Heidegger, Mouroux, Con-

gar, Tillich, Rahner, and Pope John XXIII.

It seems to me the greatest contribution of this work lies in the last section, where the author relates liturgy to life. Again and again one sees in a collegiate community a number of Christians who have given up liturgical worship because they no longer see any relationship between the two. The liturgy has been sold to them for so long simply under the aspect of meeting a personal need. This is true, of course, but the "need" they experience so strongly at this time in their lives is the need for a concrete challenge. There is such a challenge, and the liturgy has an intrinsic connection with it. Pope John issued the challenge when he called on modern day Christians to restore the relations of the human family in truth, justice, love, and freedom. To explain and emphasize the relation of liturgy to this challenge as Fr. Kiesling has done so well, is in no way to derogate from the liturgy's primary end of worship. On the contrary, it is to extend this life of Christian worship into the market-place, where it must be extended, for "... love and adoration and worship of God are inseparable from concern and care and assistance given to our fellow men" (p. 96). "Only as a part of this Christian effort will the liturgy truly be the summit of the Christian life and the activities of the Church and not a vacuous ritual mesmerizing middle-class Catholics into self-complacency" (p. 98). Relevance is a key word among collegians. This is what they are looking for with regard to the liturgy, and this is what they will find clearly and perceptively developed in this book.

I recommend this work highly for serious students of Liturgy. It definitely deserves a place on the reading list for such a course. It has found such a place here at St. Bonaventure.

- Anthony A. Struzynski, O.F.M.

Consider Christian Maturity. By Pierre-André Liégé, O.P. Trans. and introd. by Thomas C. Donlan, O. P. Chicago: Priory Press, 1965. Pp. 125. Cloth, \$2.95.

The notion seems current that the ancient and honorable ars scribendi is passé; that the time-tested canons of rhetoric have been repealed. Nowadays, it would appear, the man of thought needs only to sit at a typewriter and to press keys. So long as he has something to say, no matter how fumblingly he says it, readers will perforce read. The sheer weight of his erudition, the sheer importance and timeliness of his message, are all that counts. No need for scholarly him to concretize his thought, to paraphrase it, to illustrate it, to wrap it up in the memorable phrase. He plunks down before his customer a loaf of dry bread (without butter or jelly) and a chunk of dry meat (without sauce or gravy) and says, "Eat that!" — forgetful that the customer, a free agent, can reject such uninviting victuals.

All of which has come to the mind of this reviewer as he has read and re-read Father Liégé's Consider Christian Maturity. "Consider!"— that is an imperative. Up till now I have somehow managed to shuffle along without considering Christian maturity. I will consider it now, though, if the author arouses my interest in it. This he has

failed to do.

Much can be said in favor of his book. It is, for one thing, as timely as this morning's newspaper. In a world reeling under the impact of political and economic and philosophical and religious change, it tells the Christian (the author's term throughout the book) how to stand on his own feet. In so telling him, the author evinces a vast knowledge of psychology and theology. He penetratingly analyzes the character of the child, the adolescent, the adult. With sure hand, he traces the development of a human being through each of these stages.

For another thing, the author sketches an excellent, three-dimensional portrait of the mature adult as one who has achieved a fully integrated character; has outgrown passing enthusiasm and now lives

according to deep-seated convictions; is well aware of his social obligations; is well adjusted to the realities of life. With this description in mind, the author then deals with maturity of faith, maturity of charity, maturity in the social life of the Church, maturity in obedience, and maturity in penance. His thought moves in the logical order that Francis Thompson has called "the progression of circles in stricken water." His keenest observations, it seems to this reviewer, are contained in the chapters on obedience and penance.

To invoke Scholastic terminology, the fault of this book lies not in the matter, but in the form. The author is addressing himself not to scholars, not to priests or religious, but to laymen; but he does not address laymen in the language of laymen. With his multiple definitions, divisions and sub-divisions, statements that to understand this concept we must understand that, his plethora of technical "ossities" and "ations," he suggests a professor lecturing psychology students in a seminary (a captive audience) rather than a priest discussing a topic with laymen. He has sinned against the rhetorical principle of appropriateness: "Fit the style to the reader."

Take, for instance, the author's treatment of "Maturity of Charity and the Unity of Personality." He proposes this thesis: "There must be a certain autonomy of the self if there is to be any adult communication with others." By way of paraphrase, he continues: "Certain ties of childhood must be cut if new ones are to be established in adulthood." What is this "certain" autonomy, what are these "certain" ties? The author does not take time to detail them. Instead, he notes that some people never outgrow infantile traits: like children, they need repeated assurances that they are understood, that they are loved.

How can such retarded adults be led into adulthood? Encourage, the author replies, whatever will promote their self-reliance, their inmote their self-reliance, their inmoderland, "words it it want them to mean"?

relations. "It is only in adulthood," he warns, "that one can truly realize this unification of the self which conditions the honest recognition of another as a person and of one's relationship to him." There, surely, is a sentence to compound the confusion! The author then, having rested his case, turns to teachers and demands: "Christian educators should strive to bring about this unification of personality precisely because it is necessary for a life of charity. Are they sufficiently concerned about this?" About whose unification of personality? whose life of charity? Their own, or their pupils'? If one of those Christian educators, I should feel vaguely uneasy about the author's charge, because vaguely uneasy about its meaning. And I should find the author's prescription as mysterious as the scribbled prescription of the crdinary physician.

This kind of writing, I submit, is headline writing, with no detailed story to unfold the headline. It is, moreover, jargonistic writing: writing that, instead of translating technical terminology into the language of ordinary thought, keeps thoughts enshrouded in its own cabala. How can anyone uninitiated to such nomenclature follow an author "down the labyrinthine ways" of his own mind?

The author, as one minor instance, calls confession a "sacramental," the Church "a sacrament." Such terminology may belong to the mystique of the New Theology; it is certainly not the terminology in which the Christian layman has been drilled: who knows that, however confusedly these two terms were used in the Middle Ages, since Trent they are clearly defined. He knows that there are seven sacraments, and that penance is one of them. And he knows the difference between baptism, a sacrament, and the use of holy water, a sacramental; between a consecrated Host and a wafer of Saint Anthony's bread. Has theological language suddenly become so esoteric that, as with Alice in Wonderland, "words mean what In short, there are nuggets of pure gold in the stream of Father Liégé's thought. But I doubt that many readers will be willing to stand knee-deep in the cold water and laboriously sift the sand for that gold. Saint Augustine, a rhetorician before a saint, set "the revealing of truth" as the first canon of writing; and that task falls on the writer, not on the reader.

- Claude Kean, O.F.M.

The Seven Horns of the Lamb. By Robert E. Brennan, O. P. Milwaukee: Bruce, 1966. Pp. ix-169. Cloth, \$4.95.

Father Brennan thinks our nuclear age demands a "fuller unfolding of our sources of supernatural energy; and this is precisely the function of the gifts." Accordingly, in The Seven Horns of the Lamb. he studies the seven gifts of the Holy Spirit. He seeks to explain their nature, their function and role in the spiritual life, and especially their relation to the virtues and beatitudes. This is a most commendable goal. Indeed, in the light of the current stress on the charisms, the prophetic role of God's People personal initiative and responsibility, etc., there is great need for a meaningful explanation of the gifts of the Holy Spirit. However, it is this reviewer's strong conviction that The Seven Horns of the Lamb does not meet this need.

The glaring deficiency of this book is rooted in the author's exclusive dependence on St. Thomas, his total failure to utilize the documents promulgated by the Second Vatican Council, and his complete disregard of the scriptural and theological writings of the twentieth century. It is for these basic reasons that, in this reviewer's opinion, this book makes little or no contribution as a work of Spiritual Theology or devotional literature.

To return to the Fathers and Doctors of the Church and re-study their teaching is good, and necessary. To study and seek to understand what St. Thomas has to offer concerning the gifts, virtues, and beatitudes is informative and help-

ful. But, simply to recast what St. Thomas has said makes little or no contribution. His works are, after all, quite available in English. What is more, such a recasting hardly does justice to St. Thomas himself. He was a great theologian and doctor. But he was a man of his own times. Some progress has been made since then. Hence, it seems that loyalty to St. Thomas would demand that his thinking and insights be correlated with the present state of theological knowledge. This the author does not do.

It is tremendously disappointing, to say the least, to read a book such as this and to find that it does not even recognize the fruitfulness of recent scriptural studies. It incorporates nothing of the personalism that so enriches theological writings today. It makes no mention whatsoever of the liturgical and ecclesial dimensions of Christian life. It does not even allude to the more recent theological insights into the supernatural, original sin, justification, grace, the virtues. It seems to be totally unaware of the far-reaching contributions of modern psychology.

Finally, the entire book is written in a style of spiritual writing that is no longer current, a style that would have been quite acceptable fifty years ago, but not today. More particularly, the words used are generally abstract, very frequently English transliterations of the Latin; e. g. "humanly actible," "our concupiscent nature." What is worse, the sentences are often too long, at times misleading, unclear, or even inaccurate.

The above criticism could readily be substantiated in detail. However, this would require extensive and frequent quoting, which would serve little purpose for those who have not read the book. Hence, in conclusion, the judgment of this reviewer is a harsh one, yet very sincerely offered: this book cannot be recommended in any way to anyone, except to someone who is looking for a second hand version of St. Thomas' ideas on the virtues, gifts, and beatitudes.

- Nicholas Lohkamp, O.F.M.

OUR REVIEWERS

Mr. Richard L. Bory is a student for the priesthood in the Diocese of Brooklyn; he is entering his third year of theology at Christ the King Seminary, St. Bonaventure, New York.

Father Augustine McDevitt, O.F.M., who holds a doctorate in doctrinal theology from the Athenaeum in Rome, specializes in sacramental theology and is Professor of Doctrinal and Ascetical Theology at Holy Name College, Washington, D.C.

Sister Pio Maria Rice, O.S.F., who teaches English at St. Benedict High School, Chicago, is a member of the Mount St. Francis Province of the School Sisters of St. Francis, Rockford, Ill. She received her M.A. degree in English from Loyola University, Chicago.

Mr. Lawrence Cowper is a student of theology at Christ the King Seminary, St. Bonaventure, New York.

Father Michael D. Meilach, is the eidtor of this review.

Sister M. Bernetta Quinn, O.S.F., is a member of the English department at the College of Saint Teresa, Winona, Minn., a four-year liberal arts institution conducted by the Sisters of Saint Francis of Rochester, Minnesota.

Father Anthony A. Struzynski, O.F.M., holds a Licentiate in Sacred Theology from the Catholic University of Amreica and is presently teaching liturgy and sacramental theology at St. Bonaventure University.

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

Father Nicholas Lohkamp, O.F.M., is Professor of Moral and Spiritual Theology, as well as Master of Clerics, at St. Leonard College, Dayton, Ohio.

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