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COVER AND ILLUSTRATION CREDITS

The cover illustration for "The Sign Value of History" was drawn by Sister Mary Constance, O.S.F., of St. Catharine's School, Pelham, N.Y. The triangle and Alpha and Omega represent God at the center of all revelation and history. The books represent the revealed word of God as presented to the world in the scriptures of various communions, and, anonymously, in the "book" of history. The concentric circles represent the ecumenical spirit drawing all together into one common Life: Christ the Center. "The Sign Value of History" was illustrated by Sister Marie Monica, O.S.F., of St. Stephen's Mission, Wyoming, and the remaining illustrations are the work of Father Francis X. Miles, O.F.M., chairman of St. Bonaventure University's theology department.

the CORD

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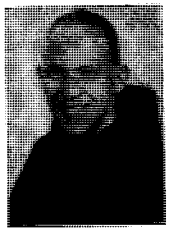
Suffer the Little Children



The Holy See and the Bishops have done so much already in the area of liturgical reform that one hesitates to publish, for fear of any semblance of ingratitude, an appeal for attention to still another matter in this difficult field. Yet Christmas does focus our attention on our Lord's childhood and therefore on children in general and the special love Jesus always showed for them. We wonder whether sufficient thought has been given to the possibility of a eucharistic rite completely designed for young children.

Having had the opportunity lately to celebrate some traditional "children's Masses," we are painfully aware of the utter failure of adult rites to meet the real religious needs of the children who attend them. Having a congregation composed exclusively of youngsters does, of course, give a priest the chance to talk to them in his homily, and this, prior to the reign of Pius XII, is all that one could have desired.

But now that we have come to appreciate better the properly human and significative aspects of the liturgy, it seems that all sorts of possibilities open up for making every moment of the eucharistic rite meaningful to almost any child of school age. Epistles and Gospels could be paraphrased, the other proper parts written especially for the children to sing, a brief and simple offertory prayer composed in which all the children could join— in short, everything but the actual words of institution could be fashioned to meet the children's needs.

We are neither expert liturgiologists nor trained child-psychologists, and we gladly leave the mechanics of this adaptation to those who are qualified. But we do know that a very crucial need is involved here, and we look optimistically toward an early resolution of the problem.

Fr. Michael D. Meilach, ofm

The Sign Value of History

Timothy Jamison, O. F. M.

The most difficult problem with which the "death-of-God" theologians are struggling, is very old: it is the problem of bringing together the immanence and the transcendence of God. They react to an overstress of God's transcendence, the idea of his being "out there," and try to think in terms precisely of **this** world. But in a world in process, they do not find a static, "transcendent" divinity.

Against this background, the ever current notion of the meaning of history looms large. As the Judeo-Christian conception sees history, an inkling of the way out of this immanence-transcendence bind can perhaps be given us. An inkling, that is, which points to both: in the historical process there really is meaning, a meaning that signals the saving but transcendent presence of God himself.

History Is Subjective

Knowing the facts of history is not enough; the historian must find a meaning for these facts from his own subjective viewpoint. In Bultmann's words, "The subjectivity of the historian does not mean that he sees wrongfully, but that he has chosen a special viewpoint..."[1] The historian cannot view history from some objective pedestal outside history. He himself is in history. There is no distinction between the knower and the object.[2]

Collingwood insists that the historian is aware of past phenomena only as things related to himself.

> To the historian, the activities whose history he is studying are not spectacles to be watched, but experiences to be lived through in his own mind; they are objective, or known to him, only because they are also subjective, or activities of his own.[3]

Historical phenomena are important for their relation to the future. Each present moment is charged with responsibility for the future.[4] Past events we now interpret as meaningful or not; similarly, the future will be the judge of the significance of our present deeds.

The historian almost necessarily comes to the writing table with certain presuppositions simply because he is **an** individual.

> The personal consciousness, the subconscious, the philosophy, experiences, and beliefs of the historian as a man all influence his selection, treatment, and conclusion in historical investigation. The total self of the historian (personality and environ-

[1] Rudolf Bultmann, **History and Eschatology: The Presence of Eternity** (New York: Harper and Row, 1957), 118-19.
[2] **Ibid.**, 118.
[3] R. G. Collingwood, **The Idea of History** (New York: Oxford, 1949), 218.
[4] Bultmann, 121.

ment) must affect the end product of his study... It can be seen, therefore, that the intellectual discipline of history cannot be regarded as a science.[5]

The historian does not consider every past occurrence; he selects only those that are meaningful to him. But as an individual, the historian brings himself, a person situated within history, to his work. He is the evaluator of the concrete moments of the past, for he sees these past phenomena in their present meaning. Thus history cannot be strictly "scientific," for, besides the personal involvement of the historian, he cannot scientifically test his conclusions.[6]

The historian often acts on the postulate that worldly events have merely natural explanations.[7] But if the subjectivity of the historian so influences his work, Christian faith is also a part of that subjectivity. The Christian viewpoint is part of this historian and will color the events he chooses as meaningful. The Christian viewpoint, however, finds more than a merely natural explanation for the things that have happened.

What is the subject matter of history if not man himself? Human actions constitute history. Since human actions are caused by intentions or attitudes, life is always directed toward some future aspect.[8] Man looks for something; he is forever moving forward, on his way, and the future reveals the meaningfulness of the present. Man fulfills himself only in the future through a present decision. Man cannot stop and say, "I have fully realized myself!" His realization is of his finiteness, not his fulfillment. Thus man must push himself into the future, for it alone holds his ever-to-be-grasped fulfillment.

Two Conceptions of History

Throughout the written period of history, two conceptions of history predominate: cyclic and linear. In the cyclic view of history (which the Greks, for example, had) everything in history is a recurrence—the "end" of history is always the "beginning" of the same historical process. Because the system is closed and has no end strictly speaking, the ancient Greeks considered the historical process more or less eternal:

> The study of history has meaning in so far as history gives useful instruction for the future by showing how things happen in human life. For the future will be of the same kind as the past... All change is simply the same thing in new constellations.[9]

It is interesting to see why the Greeks thought of history in this way. Plato, for one, was clearly motivated by what he considered the "unreality" of our cosmos. For him this world was a land of shadows, and reality existed only in an eternal world of Ideas outside this shadow-world. History, then, was for him the reflection of this eternal world of Ideas.

Primitive religions also viewed temporal cycles as eternal returns. "There was then to be found in temporal cycles the eternal return to the sources of the sacred, of the holy; and thus man's temporal existence could be saved from frustration and meaninglessness."[10] This concept goes backward to the source or initial creation of the world, which man connected with the notion of a sacred divinity (or divinities). Primitive man believed that through the annual repetition of cosmogony time was regenerated, that it began again as sacred time, for it coincided with the **illud tempus** in which the world first came into existence.[11]

The Judeo-Christian idea of history is not cyclic but linear; it is directional and meaningful. History comes in epochs and is directed toward a goal.

> For the Greek philosopher, primitive man, and all outside the pale of Judaism, **the symbol of time is the circle**... the overall impression is one of a world vision that is **almost totally cyclic and thus anti-evolutionary**... There is, however, one early culture in which the cyclic view of time did not prevail. **For biblical Judaism the symbol of time is the arrow.**[12]

We can also contrast these two views of history by drawing out their implications for redemption. For the Greeks, redemption meant escaping from the eternal circular course of time. The Hebrew concept of salvation is just the opposite in that heaven is endless time.[13]

The Teilhardian approach to evolution thus becomes but a corollary of the Christian notion of history. For Teilhard, throughout evolution the realm of spirit or consciousness has risen simultaneously with the ever growing complexity of the evolutionary phyla. The possession of consciousness was concomitant with man's becoming both an individual and a person. Evolutionary consciousness is also linear, as it ascends ultimately towards the personal center, the Omega Point, which is Jesus Christ, the goal of human life and of all history.

A Meaning in History

How did the Hebrews, and Christians after them, acquire such a linear conception of history? To all appearances, their conception of history flows from the experience of a relationship with God.

For the Hebrews, "history is cre-

5 James M. Connolly, **Human History and the Word of God** (New York: Macmillan, 1965), 25.
6 **Ibid.**
7 Avery Dulles, S.J., **Apologetics and the 'Biblical Christ'** (Westminster, Md.,: Newman, 1963), 28.
8 Bultmann, 139-40.
9 **Ibid.**, 15.
10 Connolly, 4.
11 Mircea Eliade, **Sacred and Profane** (New York: Harper & Row, 1959), 80.
12 Robert T. Francoeur, **Perspectives in Evolution** (Baltimore: Helicon, 1965), 24.
13 **Ibid.**, 27.

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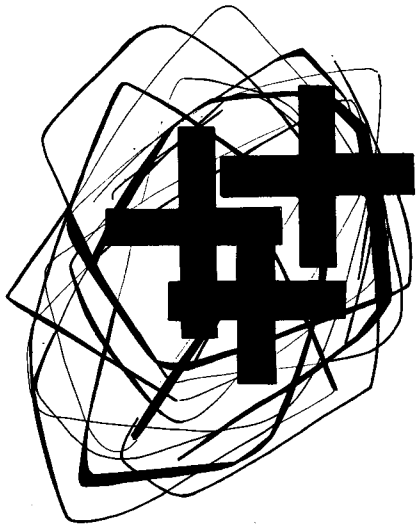

ation, it is revelation."[14] History becomes the revelation of God himself; he manifests his presence in history and even directs it.[15] In history, God comes forward, not as a Babylonian power deity, but as a person. His whole relationship with Abraham centered around his plan and promise for man if Abraham responded to him in faith. God shows himself not only as one giving a promise of salvation but also as one having the means to fulfill it; as one possessing freedom of action now and in the future; as one worthy of belief.

"The most important note of God's self-revelation is its gradual character."[16] Only in a series of individual **nows** does this God show himself, **nows** which are pregnant with meaning because of the beginning (the past) and of the end (the future).

God, however, is outside history; he enters it by his Word. In Christian thought, the Incarnation is the unique way of God entering history; and redemptive history gives to general history its ultimate significance.[17]

History thus becomes the vehicle, the middle term through which God reveals himself to men and through which man responds to God. Through signs, the manifestations of himself in saving acts in history, God shows man what kind of God he is. In Christ, **the** Man who responds fully to God's summons, God grants all men new life. In Christ, history finds its full meaning.

Historical revelation comprises two things: an event and a word. Through the prophets, God gives the word on what is to happen as well as the interpretation of what has happened. The word and the event take place in history, and Hebrew history becomes itself a sign of God's revelation. Revelation is history and is in history.

A Personal Meaning

God revealed himself, not just his ordinances, in history; and he asked the Hebrews to respond. But

[14] Quentin Lauer, S.J., "The Hebrew Point of View," **Theology Digest 6** (Spring, 1958), 104.

[15] R. A. F. MacKenzie, S.J., **Faith and History in the Old Testament** Minneapolis: University of Minnesota Press, 1963), 30.

[16] Robert W. Gleason, S.J., **Yahweh: The God of the Old Testament** (Englewood Cliffs, N.J.: Prentice-Hall, 1964), 106.

[17] Lauer, 105.

what does history say to me personally? Does it have a meaning for me?

To answer this question, start with a definition of time itself: time is the **now** seen in light of the past (beginning), and of the future (end). Within this definition, the **now** is all important. It is the result of the past and is pregnant with the future.

What I am **now** is the product of my past. The influences, environment, training, commitment, giving and taking have all had a mark upon me. Much of this past I was not able to shape. I did not ask to be born. I did not ask to be raised in this family, in this section of the country. Yet, part of the past I did decide, I did choose. I chose my vocation. I chose this work. I have committed these sins. I have influenced what I am now through the commitments I have made to God.

As I look over my past, a certain plan or design emerges. I am this person, a synthesis of certain habits, certain talents, certain commitments, certain ideals— all of which fit into the intuitive picture of who I am. I see this plan leading up to me as I am now. I can extrapolate and see myself years from now with a few of these ideals realized. However I determine myself, I see that what I do fits into a life design which I recognize as **mine.** It is almost as if I knew what to choose to conform myself to this plan— yet basically I do not feel any determinism that takes away all my freedom. I choose things— and then they mysteriously fit into this plan. I do not choose things just **because** they fit into a plan. I can see the direction this plan is taking: a fully developed me; but I do not always make decisions with this future plan in mind.

My **now** is pregnant with my personal future. It is truly possible for me to become the genuinely real self that I envision myself to be. Not being yet what I want to be, I am "on my way." I realize that my present decisions and commitments either add value to my future actions or hedge in my area of perspective. What I hope to become I see happening in the future, and I will direct my life accordingly.[18] I **must** do so right now.

My history is meaningful because there is a real continuity between my past and my **now** which beckons me to realize myself in the future. Each **now** is a new event built upon the immediately previous **nows**; and each new event is

[18] Bultmann, 140: "As long as man lives, he is never content with his present, but his intentions, his expectations, his hopes, and his fears are always stretched into the future . . . Man is always on the way; each present hour is questioned and challenged by its future . . .

"But the fact that man can either gain his genuine life or miss it, includes the fact that this very thing which he is really aiming at, genuineness of life, is at the same time demanded from him. His genuine willing is at the same time his being obliged. The realization of his genuine life stands before him as obligation as well as intention."

opportunity for a growth within me, a growth that is living but never realized.

Each **now** is an eschatological event. Christ has brought an end to the old man of sin and has given us the power to be new men, sons of God. "Jesus Christ is the eschatological event not as an established fact of past time but as repeatedly present, as addressing you and me here and now..."[19] This **now** presents me with **the** decision of **faith**. This faith decision is not just an isolated intellectual act but a living pledge which pervades my whole earthly existence. The eschatological glory of God is already contained in my present act if I am living for God. I find God in my situation and act in a faith-full way.

A Communal Meaning

I can experience God personally, but his revelation to a community shows a concern for all men. In community I can find a different experience of him, a different aspect of his love, of himself. While calling Abraham, God promises: "I will make you a great nation" (Gen. 12:2). Abraham's faith is the beginning of a long relationship in which God says, "I will adopt you as my own people, and I will be your God" (Ex. 5:6). Abraham is one, but he is to father a whole people.

The history of a people with its many traditions reflecting the lives, hopes, and ideals of the ancients of this tribe, is a means God uses to reveal himself to a present generation that feels itself a part of this story. In Psalm 77, we can imagine how an elder might tell his children about "mysteries from of old."

> What we have heard and know,
> And what our fathers have declared to us,
> We will not hide from their sons (vv. 3-4).

The writer tells of the "glorious deeds" (v. 4) of the Lord: Yahweh brought them through the Sea of Reeds (v. 13); he led them with a cloud by day and fire by night (v. 14); he made water flow from the rock (v. 15); and when they disobeyed his covenant, "he, being merciful, forgave their sin and destroyed them not" (v. 38). In these "deeds of the Lord" the writer shows the people God's intervention in past history. **There**, God was present. **There**, he guided them. **There**, he forgave them. God's intervention on behalf of his people gave expression to the constant concern a loving God had for his people. It was a people that "flattered him with their mouths" (v. 36)— their "hearts were not steadfast toward him" (v. 37). Yet God was faithful. He knew that they were flesh (v. 39) and almost in spite of them, "his people he led forth like sheep" (v. 52). Even if the people rebelled, God's plan for them was being accomplished. They were heading the right way.

Obviously this psalm does not recount past deeds for their own sake. These past deeds point to the **now** as a saving opportunity: these deeds are past reminders for us **now** to put our hope in God for the future. As God was always faithful to his side of the covenant, so now we must "not forget the deeds of God but keep his commands" (v. 7). The recounting of these deeds had an extended purpose for men: "that they should put their hope in God" (v. 7). The God who saved his people from Egypt is the saving God who will save us in the future — if we have confidence in him and obey his commands. Man's history is God's saving event.

Salvation History

Supernatural revelation is realized in salvation history. It transpires in various stages or levels.[20] God called Abraham to a covenant with him in order to make a family. God extends this family idea into a people and a religion in Moses. To this people, God gives his Law. He later promises a universal and eternal kingdom, and the Hebrews see David as the first of this new line of kings. The prophets come and proclaim messianism, and Jeremiah especially talks of a new covenant which stresses inner sincerity and a religion of the heart. When the Hebrews rejected God's message proclaimed by the prophets, they became outcasts. In their exile they found God again and returning home, they kept the hope of a savior alive. With the Incarnation, we have the summit of salvation history as Christ annexes us to himself and to all men. Christ then establishes a visible Church which witnesses to and teaches the revelation that he has. Its mission to all men is to be communicated in the final coming of Christ in glory when he will take everything to himself.

What is the connection between this salvation (sacred) history and what we usually call profane or general history? Karl Rahner makes three important distinctions in this regard.

First, salvation-history takes place within the history of this world. Salvation, taking place in the midst of ordinary history, is God's communication to me of his grace here and now. History has a sort of transparency for it becomes a "sign" of where salvation has taken place in my own history. As a "sign," an event in time cannot compel my assent, but is the means of communication that God uses in our regard.

Second, salvation-history is distinct from profane history. God's revelation and man's response which take place within history in the same historical event, go to make up general salvation history. This is the same as profane history, but it finds its judgment and fulfillment in heaven, outside history. Special salvation history takes place when the word which expresses and interprets history is added. History becomes saving history in the full reality of Christ and his Church, a reality that reaches beyond the here and now of history.

[19] **Ibid.**, 151-52.

[20] Neal M. Flanagan, O.S.M., **Salvation History** (New York: Sheed and Ward, 1964), **In toto.**

Thirdly, salvation-history explains profane history. Profane history cannot explain itself, but salvation history interprets profane history as quite finite, as always being a conflict of opposites. But the Christian "has a duty towards history, he must make and suffer history. He can only find the eternal in the temporal."[21] Salvation does take place in history where man proves his faith in God.

Salvation history takes place both inside and outside profane history. Profane history is the container, the medium of salvation history. In any case the **kairos**, the present situation, invites us to respond to God. This response does not assure us of salvation, for salvation is a gift from God. But our response, to some degree dictated by history and always made in the historical situation, shows God that we accept his demands in the situation and believe in him.

We have a perspective of the world we live in that is similar to God's when he "saw everything that he had made, and behold, it was very good" (Gen. 1:31). Teilhard de Chardin, seeing God in nature, shows the sacrality of all of history:

> To repeat: by virtue of the Creation and, still more, of the Incarnation, **nothing** here below is profane for those who know how to see. On the contrary, everything is sacred to the man who can distinguish that portion of chosen being which is subject to Christ's drawing power in the process of consummation . . .[22]

With an Incarnational approach to creation like Teilhard's, we are aware of what it means for Christ to be King of the whole universe. Christ is King, not just of people but of all creation.

> Owing to the interrelation between matter, soul and Christ, we bring part of the being which he desires back to God **in whatever we do**. With each one of our **works** we labor— in individual separation, but no less really — to build the Pleroma; that is to say, we bring to Christ a little fulfillment.[23]

It is in history, in the continuous passage from one here-and-now to the next, the course of which God in us determines, that the end point of this fulfillment is being reached.

Conclusion

Because of the Incarnation, the world has a special significance, a certain dignity. God has come into it as if to show men again that the world is something wonderful, a gift of God which is meant to be used by man. But why should man not bring back this gift to his Creator, a gift re-created by man with God's help? This redeeming aspect of creation, this bringing-back is part of man's responsibility, for man works out his salvation in this world.

In this sense, history is the vehicle of both God's constant revelation to us and our growing response to him. It is the go-between, the element that each uses to communicate love to the other.

Although the "death-of-God" theologians now see only immanence in the world, we find an Other who is not in the world or in history, but whose breath is upon the word of time. History is the detailed word of his call to us to a being beyond time. History completes itself in an eternal realm of God over us all. Meanwhile, we live in the **now** of that history, a **now** that arises out of a past and that grasps for the future. Past-**now**-future: that sign of communication common to both God and us.

[21] Karl Rahner, S.J., **Theological Investigations** 5 (Baltimore: Helicon, 1966), 97-114.
[22] Pierre Teilhard de Chardin, **The Divine Milieu** (New York: Harper and Row, 1960), 66.
[23] **Ibid.**, 62.

ADVENT PROPHECY

Mother Mary Francis, P.C.C.

Where tortured atoms writhe beneath the scalpel
Of our investigations, I see her coming,
Branches of flowering pity in her arms,
Healing the day with glances. And the atoms
Fall down to kiss her feet, and are made whole.

I hear the clash of prophecies converging
On the faint stir of Life beneath her heart.
Down our loud boulevards, I see her coming.
Lift up your heads! Blow all your factory whistles!
And point the hour on your telechrons!

Not to Ain Karim. To the laboratories
Where astronauts sit trim in new space jackets,
I see her coming, space held in one hand,
Her smile forgiving all the bright moon-rockets
Their errors, with the moon beneath her feet.

Girl of Isaiah's vision, could he see you
Carry your Son into our plastic jungles
And cure our tuneless music with your singing?
Hour Isaiah never dreamed is striking:
Under the neon lights, I see her coming!

Lift up your heads! You tall TV antennae,
Lean down and prostrate for her coming! Jet planes,
Hum the glad antiphons of our redemption.
Once over hills, now through the chromium maze,
The young girl light with Child shall come and save us.

Franciscans in the Year of Faith

Norbert De Amato, O. F. M.

Not as novel or dramatic as some other conciliar documents, the Constitution on Divine Revelation is nevertheless of basic importance to every Christian whether he is trained in scientific theology or not. In fact, it may be said that the practical effects of all the other documents, as, for example, those on Sacred Liturgy and Ecumenism, depend on man's response to the teachings revealed by God and therefore found in the biblical deposit. To Franciscans, whose primary concern is to live the gospel, the bible should ever remain a most precious possession. This Year of Faith affords an excellent opportunity to consider this fundamental truth.

From the very beginning of time God has initiated a dialogue with men, in which they have been invited to **listen** to his divine Word and to respond to it. God's Word is divine Revelation; man's response is his faith. More specifically, divine Revelation is the manifestation of God to men, primarily of himself and secondarily of his will and intentions. Faith is man's loyal adherence to this Revelation.

Since divine Revelation is God's Word, God speaking to men, the Second Vatican Council re-affirmed the **presence** of God in his Word. In fact, God may be said to be present in divine Revelation, although in a different manner, as well as under the consecrated species of Bread and Wine. It is for this reason that the Fathers of the Church exhorted the early Christians to "flee to the gospel as to the flesh of Jesus" (Saint Ignatius of Antioch); "to heed the Word of God which is daily preached, for this is our [daily] bread" (Saint Augustine).

Since God is present in his Word, moreover, divine Revelation enjoys an instrumental value for men of all times. Just as the actual revelation of the Word under the Old and New Dispensations brought fruitfulness to all its hearers, so also its proclamation or service today possesses an intrinsic efficacy for all who listen to it. The Bible itself, in fact, gives testimony to this "living and efficient" quality of divine Revelation, which is said to "last forever" (Heb. 4:12; Is. 40:8).

For the proclamation of the Word to produce its effect, however, man is expected to respond to it today even as he did at the time of its revelation. Once God's Word is proclaimed, the believer must not only accept it, he must also keep it; he must allow it to germinate within him that it may be fruitful, as we read in Isaiah: "My word ... shall not return to me void, but it shall do whatever I please, and shall prosper in the things for which I sent it" (55:10-11). The hearers of the Word, then, must become doers of the Word (cf. Jn. 3:21). This is particularly true of Franciscans who strive to pattern their lives on that of Christ.

What is **your** response to the Word of God? God is speaking to **you** today when he whispers: "I am the way, the truth, and the life. No one comes to the Father but through me" (Jn. 14:6). Does this assurance lead you to place Christ at the center of your life? As a Christian, do you hear the Master exhorting you to love even those who have forfeited the right, humanly speaking, to your love (Lk. 6:35)? As a Franciscan, a member of any of the three Orders of Saint Francis, have you taken to heart the Poverello's echo of the gospel ideal? There is no need here, certainly, to reproduce the extensive scriptural citations which comprise almost exclusively the First Rule (written by Saint Francis in 1221). Open it at your leisure,[1] and read in the light of the conciliar constitution on Divine Revelation, its transparently evangelical message. It is not by artificial, human, juridical conceptions of the vows that you can best measure your fidelity to the Franciscan ideal. It is by the living response you manifest to the Word of God which Francis took as the norm of his life.

Indeed, the Word of God is as "living and efficient" today as it was at the time of its revelation. God is speaking to us and awaits our response. The Church, therefore, esteems the Bible as the "support and energy, the strength of faith for her sons, the food of the soul [and] the pure and perennial source of spiritual life,"[2] and encourages the faithful to read it daily, especially during this Year of Faith. For Franciscans, to whom the observance of the gospel is their "rule and life," the daily reading of the Bible is the privileged means of growth in knowledge of God. It enables them to experience God's presence in their daily lives and to respond more fruitfully to his holy will.

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[1] See the version in B. Fahey, O.F.M., & P. Hermann, O.F.M., **The Writings of Saint Francis of Assisi** (Chicago: Franciscan Herald Press, 1964), 31-53.

[2] **Constitution on Divine Revelation**, §21.

Verbum

Lester Bowman, O. F.M.

"He is the image of the invisible God, the firstborn of every creature. For in him were created all things in the heavens and on the earth, things visible and things invisible . . . All things have been created through and unto him . . ." — Col. 1:15-17.

Meeting

Hello, little fellow, fallow field, lightning,
Rough tenderness, will-o-the-wisp, swallow: word.

One

You bear a breeze of wanderings, wonder-chill
Of darkness hiding beyond where the sun climbs,
Scars of sufferings passed blood-deep sire to son.

You tickle with tales of sea-scrapes, taut blood,
Smell of mead-hall and barrow, strong swords
Over ogre, ghost, hap, and ill-hearted men.

Tidings of rough routs you tell, stirring
Stilled blood with wrenching wars and wounds,
Havoc boiling to glad sorrow of conquest.

Steady now you hold the heart-blood of lands
Sturdy and strong, hale and calm in strife,
Of warm hearth and upward-gazing eye.

Another

I came out of darkness, blinking at the sun,
Floating about in haze, reaching for clouds;
And began to touch, grasp, see by you.

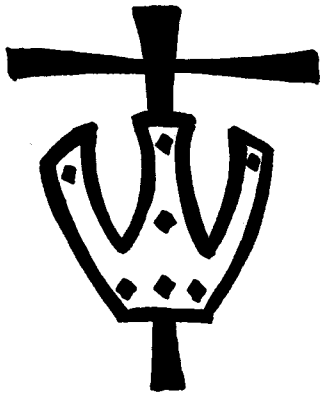
Cooing eyes coaxed, urged— a message
They tried to tell, to sing, to speak to me—
Sudden spark unknown you freed me: "I"

Quivering of hungry mouth and hand you are,
Brass in alarm, iron in fight and night,
Backbone to twisting trials, light feet of my gaze.

Bond of eyes of hearts you growing build,
Tender hand of ease you warm deep,
Look of my living light, lips of my love.

Hereafter

Be faithful as blood in your small strong task,
Little friend. It's you that I breathe in,
Soft light.



Union with God

Daniel O'Rourke, O. F. M.

The Friars Minor are now living under "experimental constitutions" put into effect by a general chapter last summer. This, and succeeding articles to be published in THE CORD, are commentaries, as it were, on the separate chapters of these experimental constitutions.

The first chapter is on "union with God"— not implying that the Franciscans' life in union with God is something apart from the areas covered by succeeding chapters (fraternity, apostolate, etc.), but rather emphasizing that union with God must be the heart of the Franciscan life in its entirety and in each of its aspects.

This first chapter (and this article) are a clear reaffirmation of the inestimable value of the Eucharist, of liturgical and private prayer, and of Christian penance in our Franciscan life. In these days of Spirit-prompted dialogue with society, of encounter with unbelievers, and of Council-inspired and Scripture-based involvement in the world of man,[1] it is necessary to restate, as the Chapter in Assisi has done, the traditional biblical values of prayer, worship, and penance.

Life in union with God is achieved in different ways. It is sought and attained **through** others in service and charity; **with** others in the Eucharist and liturgy; and **alone** in the struggles of self possession and personal prayer. Service and self-giving, prayer and penance are hard words, but in the new constitutions as in the Gospels, there are no easier roads for the Christian.

Chapter one of these new constitutions reflects throughout the documents of Vatican II. Like the remaining chapters, it was not created out of nothing; it grew in a ground ploughed and tilled for decades by theologians and finally seeded at the recent Council by the Holy Spirit.

One of the great difficulties in discussing the friar's life with God (and prayer in particular) is the thick fog of unintentional hypocrisy that surrounds the subject. We actually don't look at the Eucharist and our prayer as they really are. None of us do. Perhaps subconsciously some of us are afraid to, and all of us have been somewhat blinded by a theology that has overemphasized the obligatory, the **ex opere operato**, and the merits of a dutiful but often unintelligent obedience.

Since the publication of the Constitution on the Sacred Liturgy these patterns of prayer have been changing in the entire Church. Now with the promulgation of these new constitutions, they will change even more in our Order.

The Eucharist

Perhaps the most dramatic change which has already influenced many of our larger communities and which eventually, according to the first article of this chapter, should affect all but the smallest of our parishes is concelebration. While not depriving any friar priest of the freedom to celebrate individually, the constitutions state clearly:

> The friars shall, in as far as possible, celebrate the Eucharist as a **community**. In fact, to bear witness to the unity of the priesthood, concelebration is recommended for the friars who are priests.[2]

This common celebration of the Eucharist in our friaries should be the center of our worship, and the center of our day. The concelebrated Mass with as many friars participating as the demands of the apostolate permit, should be the focal point of our lives together as Christians and religious.

Here as in so many areas it is the superior's duty to lead the way. His own example in offering Mass with his brother friars, participating with them in the daily Eucharist, and frequently preaching a homily to his community would do much to engender a liturgical spirit and fraternal charity in his friary. Really, can he do anything more important for his community than lead them before God in the liturgy by his invitation, encouragement, and example?

Nor is this idea of a shared and common Eucharist new. It is an ancient liturgical rite revived by Vatican II,[3] one which Saint Francis would have embraced much more readily than many of his friars. Listen to the words of our Holy Father:

> So I admonish and exhort you in the Lord, that in the places where the brothers stay, a single Mass in the day be celebrated according to the form of Holy Church. If, however, there are several priests at the place, let each for the love of Charity be glad to have heard the celebration of the other.[4]

Theologians may dispute whether celebrating the Eucharist principally reflects community or makes it, but I think most of us must admit that it does both— and then act accordingly. Pope Paul has said that

> the Eucharistic Sacrament, Venerable Brothers, is the sign and

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1 Cf. Mt. 25, and The Constitution on the Church in the Modern World, §1.

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2 Experimental Constitutions for the Order of Friars Minor (henceforth EC), I, 1. Emphasis added.

3 Constitution on the Sacred Liturgy, §57.

4 James Meyer, O.F.M., ed., **The Words of Saint Francis** (Chicago: Franciscan Herald Press, 1952), §§192-93.

> the cause of the unity of the Mystical Body, and it inspires an active "ecclesial" spirit to those who venerate it with great fervor.[5]

Any superior looking for ways to unite and unify his community would do well to look first to see how the Eucharist is celebrated. In some larger communities it is perhaps not even celebrated together. It is, however, **the** community meal; more than recreation and other prayer, it is **the** community exercise. The new constitutions imbued with the spirit of Saint Francis and Vatican II could not be clearer: wherever possible the friars are to celebrate the Eucharist together. This is not an innovation by new-breed litniks. It is the highest authority in our Order urging us to this common table of the Lord.

The constitutions go on to state that the manner of celebration should be such that all the people and friars may participate by exercising their proper roles.[6] In our larger houses where the community is almost completely clerical, perhaps the schedule may be so arranged to encourage and prepare competent brothers to take a more active role in the community's concelebrated Mass as lectors and leaders of song. In a different way than their brother priests, the community Mass is their Mass too.

> Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical ministry. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.[7]

The doctrinal basis for this exhortation is also stated by the **Council:**

> Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated. Each of them in its own special way is a participation in the one priesthood of Christ . . . For their part, the faithful join in the offering of the Eucharist by virtue of their royal priesthood. They likewise exercise that priesthood by receiving the sacraments, by prayer and thanksgiving, by the witness of a holy life, and by self-denial and active charity.[8]

Furthermore, for pastoral reasons to encourage the participation of the people, permission is given in celebrating the Eucharist or praying the Office to follow the calendar and missal of the diocese.[9] This is certainly a shift in emphasis from a more enclosed and monastic approach to one more out-going, apostolically oriented, and people-centered.

In both our communities and our apostolates, the liturgy is primary. It should be no surprise that the new constitutions, like every Roman

[5] Paul VI, **Mysterium Fidei** (ed. **National Catholic Almanac 1966**, p. 230).
[6] EC. I, 1.
[7] Constitution on the Sacred Liturgy, §29; cf. also §§26, 27.
[8] Dogmatic Constitution on the Church, §10.
[9] EC, I, 4.

document since Saint Pius X, call for active and intelligent participation by our people and our communities. Some room too should be left for variety and spontaneity in this community prayer. Even within the present and ever changing rubrics such prayer is possible in an open and shared memento, in dialogue sermons, in spontaneous prayers of the faithful, and in the choice of hymns. The days of staid, scrupulously rubrical and canonically changeless rites are happily ending. The days of fraternal **celebration** of the Lord's supper are with us. More than any other factor in our modern, American friaries a community Eucharist meaningfully celebrated and intelligently shared will make our fraternities Christian communities.

The Divine Office

In their treatment of the Divine Office the new constitutions give the following guidelines. Although we are no longer bound to choir, the Divine Office is to be our common prayer. Ordinarily we shall pray it as a community.[10] No longer is the praying of the Office attached to a set place. It does not have to be done in church or chapel, although this remains the preferred place so that the people may join us.[11] In another move toward decentralization it is now up to the local community to determine in house chapter which language, what hours, where, and at what times this Office should be prayed.[12]

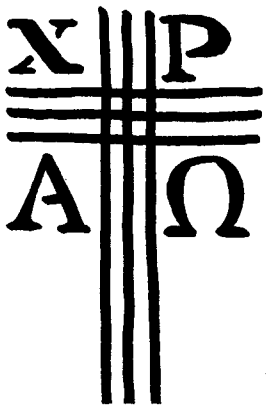
It is the change from choir obligation to recitation in common that makes it legally possible for the local friary chapter to choose to pray a vernacular breviary. This change also seems to open the door to experimentation with the Office being prayed in a recitative and conversational tone, rather than chanted as in the past.[13]

Perhaps the unbelievably weak habits of prayer, both private and public, that so many of us have picked up can be traced to some degree anyway, to a dutiful and obedient, but compulsive and unintelligent chanting of the Latin breviary. To many of us prayer has become a duty to be discharged, words to be recited, and an obligation to "get in." The recitation of the Divine Office in the recent past has been a far cry from the exhortation of the Constitution on the Sacred Liturgy:

> Because it is the public prayer of the Church, the Divine Office is a source of piety and nourishment for personal prayer. Therefore priests and all others who take part in the Divine Office are earnestly exhorted in the Lord to attune their minds to their voices when praying it.[14]

This is the theory and the ideal. I do not think it has been the reality. In many instances the breviary

[10] EC, I, 5.
[11] EC, I, 6.
[12] EC, I, 7.
[13] EC, I, 5.
[14] Constitution on the Sacred Liturgy, §90.



has had the opposite effect. The author of **Priestly Existence** is perceptive when he says that "the Breviary is often the school in which the priest **forgets** how to pray!" When prayer is no longer conversation with God, but rather principally an ecclesiastical obligation (or, worse, a burden to be gotten out of the way), it is simply no longer prayer.

The new constitutions give us all a providential occasion to remedy this scandal. Now we have the opportunity—according to the nature and work of our different communities— to shorten the hours said together, to pray them more intelligently in our native language, and to bring our non-cleric brothers into this official prayer of the Church and of our community.[15]

Now we have the chance to do something about it. **Non multa sed multum** should be the guiding principle when it comes to community prayer. Not a lot of prayers (not even the entire Office), but some peaceful, meaningful, fraternal conversing with God should be our goal. It really doesn't matter how many prayers we say, or how many "hours" we recite together. What counts is how intelligently, how meaningfully, how lovingly, we pray them.

This by no means implies that community prayer is no longer important for Franciscans. It is just as needed, more so than ever; but its quality is more important than its quantity. How can we even think of ourselves as a Christian fraternity without coming together in Christ's name to pray to our Father? How can we even call ourselves friars if we are not brothers before the Lord at the Eucharist and in prayer? There are many changes in the new constitutions, but they are not pointed toward less community prayer; rather they have opened the door for more realistic, relevant, and personal prayer with our friar brothers.

Real prayer, of course, no matter what its form or length, is very often hard work. Even in the vernacular for many of us prayer is frequently a foreign language, for it is speaking with God in terms and in a relationship in which we are not completely comfortable. None of the changes the house chapters can make will be panaceas for always saying our community prayers expressively. The Breviary especially has its own difficulties, and the Council has warned those who recite it to "take steps to improve their understanding of the

[15] Decree on the Adaptation and Renewal of Religious Life, §15.

liturgy and of the Bible, especially the psalms."[16]

Perhaps half our problem in saying the Breviary well is that we are just too sophisticated and unspiritual to make our own many of the basic theistic sentiments of the psalmist. The constant themes of our utter reliance on God, our creatureliness, our need of Yahweh as our Rock, our Support, and our Deliverer are just too simple and basic for our complicated, theological, and 20th-century minds. If so, it is only by prayerful reading and study of Scripture that we can do something about our lack of sensitivity to these divinely revealed themes and our lack of appreciation, perhaps, even for the most prayerful and relevant (and they are not all such) of the psalms. Even with the completely revised breviary now on the drawing boards in Rome, and English recitation in our friaries, there will still be a biblical mind-set needed to pray the Breviary well.

Mental Prayer

Perhaps another problem with our liturgical prayer is that our personal conversation with God is so meager and impoverished. The Constitution on the Sacred Liturgy has forewarned us:

> The spiritual life ... is not confined to participation in the liturgy. The Christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father, in secret; indeed, according to the teachings of the Apostle Paul, he should pray without ceasing.[17]

There is really a reciprocity between liturgical and personal prayer. They interact upon and help each other. It is liturgy that keeps private prayer Christocentric in its piety, theologically sound, and community oriented. On the other hand it is personal, mental prayer that gives fervor, vigor, and conviction to our liturgical participation.

The new constitutions unequivocally reaffirm the obligation of

[16] Constitution on the Sacred Liturgy, §90.
[17] **Ibid., §12.**

the friars to mental prayer. It is hard to conceive how they could have done otherwise. In a spirit of freedom the length of time is no longer specified.[18] Happily the methods of prayer, which are largely academic anyway, are left to personal preference and particular graces of the individual friar.[19] And the place, time, and other circumstances are left to the determination of the community chapter.

Saint Francis' exhortation to his sons to "cultivate the spirit of prayer and devotion to which all temporal things must be subservient,"[20] is, however, clearly reaffirmed: "All the friars are obliged to daily mental prayer, since the Rule urges them to have great care for the spirit of prayer and devotion."[21] And yet again:

> all the brothers shall be instructed in the art of mental prayer on both the theoretical and the practical levels. Mental prayer shall be based on the writings and example of Saint Francis and on the doctrine of Franciscan teachers.[22]

A provocative question to raise at this point is this. Does communal presence, or more precisely the gathering of the community together in chapel, really add anything to personal, mental prayer? There are certainly pros and cons to be debated here. It is now up to the house chapter to discuss them. Not merely the example of Francis, however, but the words and example of Christ likewise urge us to personal and intimate prayer with God wherever it takes place. The same Lord who commanded his apostles to perform the paschal supper in remembrance of him also taught his disciples, "When you pray, go to your room and close the door, and pray to your Father who is unseen. And your Father who sees what you do in private will reward you" (Mt. 6:6). The same Christ who preached and healed, who patiently instructed his disciples and angrily rebuked the pharisees, also "withdrew to the wilderness and prayed" (Lk. 5:16), and "went into the hills to pray and continued all night in the prayer of God" (Lk. 6:12). Christ the preacher and healer was the same Christ who "was praying alone" (Lk. 9:18) when the history-changing confession at Caesarea Philippi took place, and who "went up on a hill to pray" (Lk. 9:28) before the transfiguration.

Like Christ's life, Christian and Franciscan life must have activity and contemplation, self-giving and self-possession, social prayer, and an ever-recurring, struggling, personal conversation with God.

> Each man who acts as a member of the Church must submerge himself in the social activity of the Church. In the depths of his heart he must also work privately and energetically for a personal concord with God. So the Church must have the liturgy which is social and the exercises of piety which are individual. The Church was so constructed by Jesus Christ.[23]

The new constitutions give much more latitude, freedom, and local option, but the core of the new legislation on mental prayer is really not new: the friars like Francis must daily struggle to find God in personal prayer. This personal attempt to converse with God is more than just necessary in a "spiritual" way. It is necessary in a **functional** sense. Without it we gradually become blind to the religious dimension of life. Without it we do not perceive God's providence and action in our successes, graces, and failures. This type of prayer, aside from our personal need of it, adds a pentecostal, even charismatic, dimension to the performance of our work. Moreover, it is essential to the gospel, the rule and life of the friar minor.

The Second Vatican Council, like our constitutions, also reiterates the value of mental prayer. It was speaking to priests, but its message is applicable to all religious:

> They should prize daily conversation with Christ the Lord in visits of personal devotion to the most Holy Eucharist. They should gladly undertake spiritual retreats and highly esteem spiritual direction. In manifold ways, **especially through approved methods of mental prayer and various voluntary forms of prayers**, priests should search for and earnestly beg of God that Spirit of genuine adoration by which they themselves, along with the people entrusted to them can unite themselves intimately with Christ the Mediator of the New Testament.[24]

[18] EC, I, 10.
[19] EC, I, 9.
[20] Rule of The Order of Friars Minor, V.
[21] EC, I, 8.
[22] EC, I, 9.
[23] H. Schmidt, S.J., "Private Prayer and Liturgical Prayer," **Review for Religious 26** (March, 1967), 332.
[24] Decree on the Ministry and Life of Priests, §18. Emphasis added.

Book Reviews

The Four Gospels: An Introduction. By Bruce Vawter, C.M. New York: Doubleday, 1967. Pp. 429. Cloth, $5.95.

If one were to pick up this book and scan it, he might be left with the impression that it is simply another "Life of Christ" concocted from the Gospels, or perhaps that it is a running commentary on the Synoptics and John. Although the format of the book could very well mislead the reader into thinking that it was either a biography or commentary, in reality it is neither. In his foreword, Father Vawter states that "this is less a commentary on the Gospels than it is an explanation of what they are about. My intention throughout has been to let the Gospels tell their own story to the extent possible, and what comments I have added have been designed to assist the reader in hearing their story more clearly and with fewer distractions. Exegesis in the technical sense of the word is rare in this book, and still less often have I taken up the challenge of the many theological issues to which the Gospels give rise especially in our times." Just how the author lets the Gospels tell their own story is the content of this book. Rather than an introduction, **The Four Gospels** can be considered a guide to a richer reading of the Gospels and thereby to a deeper understanding of the mystery of salvation — which is what the Gospels are all about.

About the first twenty pages are taken up with some preliminary considerations of the formation of the Gospels, Form-Criticism, and Roman and Jewish Palestine. The remaining twenty-five chapters are an excursion into the Word of God which reveals the Glory of God. This book was never written to be read alone, but rather it simply has to be read with the Gospels at hand. I believe that this is one of the winning qualities of **The Four Gospels** — it forces you to open the scriptures and read them. Almost every paragraph of this book is prefaced with scriptural references to the Gospels, beginning with the Prologue of St. John and ending with the Ascension accounts of Luke and Mark. It would seem that in order to profit from this reading, one would have to have open before him some harmony of the Gospels; I do not think that the four separate Gospels will do; the reader will be greatly aided if he brings with him the four accounts of the Gospel in parallel columns. This is necessary because Vawter's book is in reality a synopsis of the four Gospels; however, it is much more than that.

The author brings to light the four various ways in which the message of salvation is presented in the Gospels; he states that John's Gospel is to be "the record of how and in what ways the Only-begotten has revealed the glory of the saving God. In their own manner and after their own proper viewpoints, as we shall see, the Synoptic Gospels are also a record of this selfsame revelation." No doubt, the average Catholic is well aware of this truth, but he can appreciate it only by opening the pages of the Gospels. Father Vawter lends a helping hand here by showing the reader what pages to read and by guiding him to a more intelligent understanding from the contents of his book. The plan for reading the Gospels is really not a chronological one, but it is rather one imposed by the Gospel writers — the gradual unfolding of the mystery of God saving man in Christ. Each Evangelist has presented his view of this event, and if one were to read only one Gospel he would have gained insights from this Evangelist; but, to read four "different" views — the four Gospels — concurrently is a most rewarding work, and this is the aim of Father Vawter's book. He enables the reader to see the whole picture, and, to some degree, understand it.

I would like to quote a passage from Father Vawter's book to illustrate how he brings out the variegations of the gospel message. In treating of the miracle of the loaves, he asks the question: "What did the miracle signify in the life of Jesus?", and he then proceeds to the answers given in the Four Gospels. "Matthew and Mark tell us explicitly that it was a work of **compassion,** because Jesus saw that the people were **like sheep with no shepherd.**" For John, "Jesus' solicitude was not simply for the people's material hunger, but to represent to them the kingdom of God which could, if they would allow it, assuage their often unfelt hunger for the things of the spirit. For Jesus the miracle of the loaves anticipates the eschatological messianic banquet." Father Vawter then goes on to show how the Gospels interpret this miracle as a foreshadowing of the Eucharist. "The Synoptics describe Jesus' actions in terms that are allusively liturgical: **he took ... looked up to heaven, blessed, and broke ...** (cf. Acts 2:42). John does not have this much detail, but on the other hand his word for "blessed" (eucharistesas) is more suggestive than the Synoptics' (the same word is used in I Cor. 11:23, in Paul's account of the institution of the Eucharist, and by Mk. 8:6 and Mt. 15:36 in the doublet narrative of the loaves which we shall consider later)."

I have also used this quotation to illustrate what has been said before — to read this book without the scriptures at hand is to turn the author's work into a monumental bore. Some Christians think that they can come to a knowledge of the Scriptures without reading them; they willingly spend hours devouring books about the Bible, but they hardly ever open and read the Word of God. The quotation given above really does not make too much sense unless the reader opens up the Gospels to those passages marked out by Father Vawter — Mk 6:34-44;

Lk 9:12-17; Mt. 14:14-21; Jn 6:5-15. I invite the reader of this review to look over these scriptural passages and then read over the quote given above. If you find that it has given you a deeper insight into the Gospels, then you have some idea about the value of this book. **The Four Gospels** is certainly your guide to a better understanding of the Gospels.

A final comment concerns the general format of this book. Father Vawter's presentation of the four Gospels in "harmony" form and his commentary on them seems to neutralize all of them. I feel that the uniqueness of the individual Gospel is lost or sacrificed in order to highlight its common message of salvation. It just seems that this type of format — presenting some sort of running commentary on all four Gospels concurrently — is passé. No amount of commentary or background material can highlight the distinctiveness of each Gospel when they are all treated as one. I realize that the author did not intend to create a life of Christ out of the Gospels, but it is quite difficult to avoid this conclusion after finishing his book.

— Francis X. Miles, O.F.M.

From Scripture to Prayer. By François Amiot. Trans. Norah Smaridge. Staten Island, N. Y.: Alba House, 1967. Pp. 398 and 356. Cloth, $12.95, boxed.

It used to be a rare thing for the professional theologian or exegete to share directly with the general audience the fruits of his specialized scholarship. Now, thank God, this is becoming more and more often the case. With Karl Rahner and some American scripture scholars like Eugene Maly and Bruce Vawter, François Amiot stands out as an excellent example of the scholar who somehow finds the time to convey the Life of God's Word to his brothers in Christ in a direct, personal, and compelling style.

Amiot, a professor at the Séminaire de Saint-Sulpice, is the author of many exegetical commentaries, a study of the Mass, a Life of Christ, and a biblical dictionary. **His Key Concepts of St. Paul** and **How to Read St. Paul** are surely standard works by now, which have done much to illumine for vast numbers of readers both the life and the writings of the Apostle to the Gentiles.

The present work once again reveals both the erudition and the pastoral solicitude of its prolific author. It consists of meditations on scriptural themes (mainly from the Gospels), so arranged as to be accessible for use on most days of the liturgical year. (The arrangement is not strictly "one-a-day," but since most of the meditations are appointed for specific days, and many of the more important feasts and Sundays have more than one meditation, it does work out for all practical purposes to "a meditation a day.")

The themes are, as I have said, thoroughly biblical; while some American readers will wish that the author had provided more specific and contemporary applications, perhaps it is best that the scriptural message has been allowed to stand in all its powerful plenitude, and the reader left to make his own applications.

Not serious enough to detract from the highly attractive style already mentioned, there are still some minor points of presentation which one hopes the publishers will take to heart. Most important of these is the anomaly of using an antiquated version of scripture as the heart of living, vibrant meditations. One does not have to go "all the way" to the more ludicrous CCD renderings to find a genuinely modern idiom: the Jerusalem Bible, the Kleist-Lilly NT, the RSV, and the New English Bible certainly provide a wealth of alternatives. Again, the consistent capitalizing of personal pronouns referring to God is a dubious way of paying linguistic compliments to God, which only serves to mar the book's appearance and make the reading more difficult.

From Scripture to Prayer is exactly the crucially important route which this book competently and attractively opens to the serious Christian seeking to nourish his spirit with the living Word of God; the book deserves, and will doubtless enjoy, a wide and appreciative audience.

— Michael D. Meilach, O.F.M.

Teach Us How to Pray. By Louis Evely. Trans. Edmond Bonin; Glen Rock, N. J.: Newman Press, 1967. Pp. 90. Cloth, $2.95.

Father Evely has given us his synthesis of the best in traditional and modern spirituality concerning prayer. His plea is that we learn how to pray. In every age man has found it difficult to pray; perhaps even more difficult in our own time. We must see the value of prayer and take the time to relate to God through prayer. This we do not by opening our mouths in an avalanche of words, but rather by opening our hearts to the Holy Spirit and letting God pray through us.

Those who consider themselves "traditionalists" and take a transcendent view of prayer will probably feel that Father Evely is too humanistic and those who consider themselves "Christian humanists" and take an incarnational view of prayer in activity will probably feel that he is too archaic in some of his views. Father presents prayer as he experiences it and presents both points of view in a synthesis. In one of the finest lines of the book, he says: "And yet, though I believe that prayer alone can dispel the illusions of activity, I believe just as firmly that activity alone — loving, fraternal activity — can dispel the illusions of prayer.

Not all will agree on the views presented by Father Evely, but I do believe all will find it of great benefit to read his latest book.

— Maury Smith, O.F.M.

The New Religious: an Authentic Image. By Ralph J. Dyer, S. M. Milwaukee: Bruce, 1967. Pp. xiii-171. Cloth, $4.50.

This series of conferences has been carefully edited into a well knit volume. The author's aim is to draw a detailed, concrete picture of the genuine religious, and he plays on this figure of drawing an image very effectively throughout the book. After explaining the motivating power of an image (contrasted with an ideal or concept, which are too abstract to move a man to action), he rightly insists that love of God is the core component of any genuine image of the religious. Psychologically, one could wish that he had accorded due importance to other "loves" — apostolic concerns, etc. — before emphasizing so strongly the exclusiveness of love of God; but the balance is righted in the end, and Father Dyer's image is indeed authentic.

An image is not concrete, or even real, without particular details, and these are filled in as the book progresses. The first broad strokes depict magnanimity and magnificence most interestingly, if somewhat idealistically, as essential to every action performed by a religious.

Three chapters on the vows correctly view chastity, obedience, and poverty in that order as means to love God alone, and all else in God, rather than (as has sometimes been done in the past) evaluating them on the basis of the intrinsic value of the good renounced.

A chapter on Christ is in some ways the high point of the book; it is a Schillebeeckxian approach to Christ as the primordial sacrament and to the religious as a further sacramentalization — mediation — of Christ to the world. Father Dyer's exhortation to "live the mysteries of Christ" is exquisitely detailed.

The image is filled in further by chapters on the theological virtues: faith sheds light on the image, hope gives it a dynamic, progressive quality, and love enables it to be a witness. The last chapter, on fraternal love, contains many insights that seem very valuable — particularly a treatment of psychosexual maturity.

As I read the book, I tended to feel very critical of the author's failure to address himself to the well-known problem areas of contemporary religious life, such as obedience to an incompetent superior, failure to shed outmoded structural forms, etc. (His treatment of obedience, in fact, comes very close to an espousal of "blind obedience.") And yet, in each such instance, I could not help realizing how important Father Dyer's insights are, in a timeless and universal sense. They do not do away with or solve the problems, but they remind each religious of his own ideal which he must make real in his life independently of the solutions so badly needed in other aspects of religious life. The author reminds us that we religious have in very truth vowed ourselves to God as total holocausts. Few authors seem able to tell us this, today, in language that we can listen to, but I think Father Dyer does it.

The writing in this book is not flawless. There are grammatical slips, and there is an occasional lapse into scholastic terminology and methodology, as when the author deals with "entitative forms" and "potential parts" of the virtue of justice. But the skillful use of concrete imagery and the candid simplicity make the book a pleasure to read. Certainly Father Dyer's long and varied experience in the religious life has borne abundant fruit in this valuable contribution.

Although there are a couple of dubious entries, the 13-page bibliography of suggested material for a "renewal library" is certainly a helpful addition to **The New Religious.** The book, considered as an attempt to restore and project the true image of the religious, ranks among the most important books on the religious life in the past two decades. It would be interesting to see Father Dyer address himself to the other, equally urgent task of grappling with specific problem areas from the human, practical viewpoint.

— Michael D. Meilach, O.F.M.

A Gospel Priesthood. By Yves Congar, O.P. Trans. P. J. Hepburne-Scott; New York: Herder and Herder, 1967. Pp. 250. Cloth, $5.95.

This book presents a collection of lectures and articles written by Fr. Congar between 1946 and 1962. The subjects treated are the apostolate, the mission of the parish, theological and psychological aspects of conversion, proselytism and evangelization, and the nature of fruitful preaching and liturgy, the priesthood, and the spiritual aspects of church buildings.

At least six articles deal with the priest and his mission and thus provide basic material for the discussion going on today about the role of the priest in the world. Chapter eleven is specifically on the mission of the priest in the modern world. For those who do not know French there are some valuable thoughts to be read from the hand of Fr. Congar himself.

Because it is a collection dating some articles from 1946-1948, the ideas expressed are not new and have filtered down to us from other writings in English. This does not take away from the book however; rather it impresses one all the more with the influence that Fr. Congar has had on our thinking and on the Second Vatican Council.

The value of the book is that it provides an introduction to the thought of Fr. Congar and provides background to many of the current discussions on the priesthood and on mission.

— Maury Smith, O.F.M.

Never Trust a God over 30; New Styles in Campus Ministry. Ed. by Albert H. Friedlander. New York: McGraw-Hill, 1967. Pp. xii-212. Cloth, $5.95.

This book is a very well-balanced and insightful tribute to its authors, their religious denominations, and Columbia University, the community in which they work. Its six essays, together with Paul Goodman's Introduction and Chaplain John Cannon's brief Epilogue, contain a wealth of information about both education and religion.

Rabbi Friedlander's contribution, on "The Jewish Student," is too complex and specific to permit easy generalization. The essay does confirm a posteriori the usual assumptions about Judaism's ethnic aspects being practically as deep-seated as its religious tenets; but its portrayal of an extensive community of orthodox and hence quite traditionally-minded Jewish students at Columbia was something of a revelation to me. Rabbi Friedlander has made good use, too, of Hochhuth's visit to Columbia, to probe some properly theological issues, and his portrayal of the Jewish student shows that the latter is, generally, beset by the same problems of relevance and involvement as his Christian colleague.

"The Changing Campus Scene: From Church to Coffeehouse," by William F. Starr, is a thorough and well organized study of the New Theology and Morality and their implications for the university chaplain's apostolate. The plentiful references to literary and philosophico-theological sources are apt. Mr. Starr has a fine appreciation of the student's attitudes, and both his activities (as related in this essay) and his conclusions bear careful pondering.

Henry W. Malcolm's "The Student Radicals and the Campus Ministry" is as excellent a job of reporting as **Time** could have managed with a world-wide staff, and the breadth of information is easily matched by the perceptive analyses of university life, student ideals, and contemporary religion. The Hegelian, Marxist, and Freudian background should prove most helpful to the reader seeking to understand student attitudes today. And the chaplain's role is delineated eloquently and realistically.

Msgr. James E. Rea has contributed a fine study of Vatican II's Declaration on Christian Education and its implications for the Newman Apostolate. I particularly liked his emphasis on theology's status as an academic subject and the historical sense Msgr. Rea so abundantly evinces in this essay. He is right, of course, when he says that a real assent to God and Revelation (as opposed to a merely notional one which Catholic education has so long fostered), is the answer to the contemporary crisis of faith. Neither the religious robot nor the radical theologians have the answer, though no student can be expected simply to accept this statement — he will have to be allowed to discover it for

himself. It is difficult to say who is right about chaplain-involvement in civil rights and other social causes — here Rabbi Friedlander and Msgr. Rea are in evident disagreement. Probably it just depends on the individual chaplain: his own attitudes and approach to his work.

"Religious Commitment on the Campus," by Lyman T. Lundeen, contains some rather commonplace observations on students' identification of religion with authority and tradition — commonplace but quite accurate. Like him, I too have known students who refused to acknowledge for the university records any religious affiliation. They practiced their religion, but they refused to do so as a matter of conformity to the wishes of the power structure. The essay contains much else that is of value: the observation that, as the time required for education lengthens, the temporary stance of religious neutrality becomes a permanent way of life, and the excellent analysis of the chaplain's role as mediator among university groups and between the university and the larger society.

Two collegians, John H. Cushman and Lawrence Susskind, wrote the final essay, on "The Silent Sixties." They speak for a very sizable segment of college students when they select communication and involvement as fundamental student concerns; but one wonders how they could have failed to notice the still very large, if unvocal, percentage of students who fit quite willingly (if unthinkingly) into the society so vehemently rejected by the radicals. The authors' use of the themes of art, drugs, and moral freedom to illustrate their thesis on the importance of communication, forms a good if not particularly original synthesis of the contemporary picture.

One theme repeated by a couple of contributors could not fail to escape notice, and it is important: viz., the salutary effects of liturgical experimentation. There is some religiosity involved in all this, true, but the authors have rightly seen it as much more than religiosity — as a successful way to get at, and begin to live, genuine Christianity. For this, and for all the other, plentiful, insights, we are most grateful to all who have collaborated in this provocative and significant symposium.

— Michael D. Meilach, O.F.M.

Belief Today. By Karl Rahner, S.J. Trans. M. H. Heelan, Ray and Rosaleen Ockendon, and William Whitman; New York: Sheed and Ward, 1967. Pp. 128. Cloth, $3.50.

Belief Today is another provocative volume in the **Theological Meditations** series being edited by Hans Küng. The title itself adequately indicates the connecting theme, but the three essays which form the book's chapters can also be said to stand alone, independently of one another. Each contains ample material for prolonged and fruitful reflection.

The first essay is on "everyday things." Ordinary activities such as work, sitting down, seeing, laughing, eating, sleeping, etc., must remain just that, Father Rahner maintains: ordinary things. It is not a question of giving them an occult and mystical holiness; yet each of them yields a wealth of theological insight when considered by a mind illumined with faith. The short reflections on these activities are beautiful and inspiring.

The discussion on "Faith Today" is a more tightly organized essay; it is typical Rahner in that it furnishes an exceptionally well balanced picture of transcendent-incarnational faith. To be genuine in our day particularly, the author maintains, faith must be characterized by a spirit of fraternal love for others, by a realistic appraisal of the well articulated threat posed for faith in our day, and by a "radical simplicity," a major characteristic of which is an insightful and synthetic grasp

of the entirety of revelation. The concluding pages of this discussion read almost like a Pauline eulogy to faith; they are exquisite.

"Intellectual Integrity and Christian Faith" is the subject of the final essay, in which Father Rahner is concerned to show the compatibility of the two realities referred to in the title. Intellectual integrity does, he maintains, require careful explanation; it is not a "brave scepticism" which absolutizes temporary periods of indecision and makes them the ideal; nor is it marked by the need to think through rigorously and scientifically all the implications of a theological subject. (In the latter case, faith and intellectual integrity would indeed be incompatible). Succeeding sections embody reflections on various incarnational themes: first, God in himself, and then the Incarnation and theology as transmitted in the life of the Church. Especially valuable are the treatments of Christ's person and the resurrection. The themes considered are not really developed, and the style is not at all that of the **Theological Investigations:** these are short, pregnant meditations in the best sense, which breathe forth their author's living faith.

Ostensibly for the general reader, the book contains many observations explicitly aimed at the author himself and his fellow priests. This need be considered a shortcoming only if the reader forgets that every Christian shares in some sense in the priesthood of Christ. There is practically nothing in this challenging volume which will not prove both interesting and inspiring to every sincere Christian reader.

— Michael D. Meilach, O.F.M.

That Tremendous Love. Compiled and edited by Fulton J. Sheen. New York: Harper and Row, 1967. Pp. 143. Cloth, $4.95.

Personal encounter of any kind can be terrifying. That is why people want to depersonalize God's love and play it cool. Otherwise it is felt to be too threatening. The conventions of polite society, social etiquette, and so forth, are a device to protect people from the onslaught of personal encounter.... I think that quite a lot of religious programs and rules we adopt are parallel to social etiquette. They help us not to meet the personal, common, human charity of God. We escape from the real world, where we meet God's charity, and what we are and what other people are, escape into an alternative, less threatening world called religion and church.

H. A. Williams, who is the author of this selection, is just one of the 107 different authors whose thoughts Bishop Sheen has managed to incorporate in his latest book, **That Tremendous Love.** This book is an anthology of inspirational poems, prayers, quotations, and philosophical comments. The title is most appropriate, for one can see Christ's love for man shining forth from each page.

In his first chapter, "Love in the World," we have Bishop Sheen commenting on how love grows, Yves Congar on the universality of love, Jessop on the angle of love, Gibran on love and children, Dr. Thomas Dooley on love for your neighbor, Teilhard on love as the radiant energy of the universe, and Donne's love's cry to be tested.

Other themes treated in the book are The Spirit of Love, The Mother's Love (Mary), Christ in the Universe, Sin, The Church, etc.

Some selections are one line, like St. Augustine's prayer, "O God, deliver me from this lust of always justifying myself." Others are longer, like the first one quoted. All are readable, not only for religious, but especially for the layman. As a Christmas gift this volume would be ideal.

— Deborah D. Schiffler

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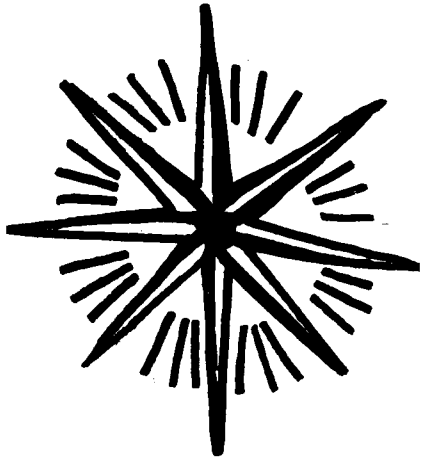

A little Child is this day
Born to us,
And he shall be called
God
The mighty One.
Alleluia! Alleluia!

— *Christmas Lauds, Fifth Antiphon*