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COVER AND ILLUSTRATION CREDITS

The layman's task is not, as we have so often heard, to be "in the world but not of it"; on the contrary, as Brother Matthew R. O'Malveney, S.S.P., has so elequently symbolized it, the layman's role is to take possession, in love, of the cosmos which has given him birth. It is to give direction to the evolution of the universe and so lead it to its fulfillment in Christ, the Alpha and Omega. The illustrations on pp. 52 and 53 were drawn 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, a member of the theology department of St. Bonaventure University.



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Brothers in the Professions?



A few weeks ago I received a questionnaire soliciting my opinions on brothers in professional capacities. Should they teach? Fill administrative positions in parishes? Serve as doctors in the missions? Many fascinating possibilitie occured to me as I marked down my enthusiastic Yes? in answer to the various questions.

My one reservation, in several of the instances, was that great care be exercised to assure proper motivation

and the very best training possible. Good will and good health, with smattering of training, no longer suffice as qualifications for the specialize apostolates of today. In fact, the need for proper motivation and training is so universally recognized now, that it is hardly worth expounding on here, except to stress its importance.

The precise point at issue here is whether brothers should (assuming due motivation and training) enter the professions. Of course they are it fact doing so: not only are there institutes composed almost exclusively of brothers in professional work, but there are already several cases when brothers in the older Orders have been assigned to higher studies in preparation for professional work. This is a development for which we should be deeply grateful. For one thing, a decline in priestly vocations coupled with a burgeoning population makes it imperative that priests do the world for which they are ordained. It is a most unsound theology that gives ris to the absurdity that there is a priestly way to teach chemistry— or, for that matter, theology. There is a priestly way to say Mass, to preach, and to administer sacraments. There is not a priestly way to do anything essel Except for the exercise of certain sacred functions reserved to individuals in Orders, it should make no difference whatever whether a man is priest of brother. There is much work to be done for God and for men; let us be about it, making the wisest possible use of all our members, and thus prove the sincerity and relevance of our Franciscan commitment.

Fr. Michael D. Meilach, ofmi

Meditation for Quinquagesima Sunday

Dorothy G. Wayman

Saint Paul, the Apostle to the Gentiles, is a patron especially invoked by converts, like me, because of the biblically authenticated tramatic circumstances of his conversion (Ac 9) and for the beautiful anguage of his Letters in which he pours forth the certitude of the beautiful.

When I think about Paul, one of my favorite imaginings is a cene of which we know very little: his first meeting with the Apostles and disciples who had been the companions of Jesus. We are fold only that "on his arrival at Jerusalem he tried to join the disciples and they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the Apostles" (Ac 9:26-27).

Good Barnabas; no wonder Paul loved him thenceforth; but would that we could know whether it was Barnabas (tradition says he was one of the first seventy disciples sent to preach by Jesus) or one of the Apostles who first told Paul the story of the Sermon on the Mount. The story must have been told to Paul with all the vivid narration, the simplicity of an eye-witness. It impressed him so powerfully, it seems to me, that years later, when Paul was writing to end quarrels among the early Christians of Corinth, in his definition of Charity, his mind reverted, consciously or sub-consciously, to the Beatitudes.

As one reads the 13th chapter of First Corinthians, the scene in the 5th chapter of Matthew's Gospel rises to the eyes of the imagination. Who told it to Paul? We do not know, Matthew himself has recorded that the Apostles called at that time, by the shores of the Sea of Galilee, were Simon Peter and his brother Andrew, and the wo sons of Zebedee, John and James. We learn in Acts of the postles, that all these men had talked with Paul in Jerusalem, accepted him and sent him forth to preach to the Gentiles.

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

John was that disciple whom Jesus loved — and who spoke all his life of love as the first-fruit of faith. "This is the message that you have heard from the beginning, that we should love one another" (1 Jn 3:11). "Beloved, let us love one another, for love is from God (1 Jn. 4:7). "Beloved, if God has so loved us, we also ought to love one another" (ib. 11). "And this is love, that we walk according to his commandments" (2 Jn. 1:6).

I can think of John saying words such as these, to Paul in Jerusalem, perhaps in the quiet hours together after a celebration of Mass when they had explained to Paul the Last Supper on Maundy Thursday and told him how Jesus said to them, "Do this in remembrance of me." That had been in Paul's mind as he wrote his first Letter to the Corinthians, just before he burst into the undying definition of Charity (1 Cor. 11:24-25). It would have been natural, for Paul listening to John saying "This is love, that we walk according to his commandments," to ask, with that fiery quick speech of his "And John, what were his commandments?"

Perhaps then John's memory took him back to the long day when the people thronged to Jesus bringing all their sick and demented and paralytics, and Jesus healed them. "And seeing the crowds, he went up into the mountain. And when he was seated his disciples came to him. And, opening his mouth, he taught them" (Mt 5:1).

Thus when I read the 13th chapter of First Corinthians, I like to think of it as Paul's inspired meditation on the Beatitudes. It was spontaneous, it was done from memory, because the parallel passage are not in the precise order in which Matthew gives them. Nevertheless, they are all there; tumbling through Paul's mind at white heat of devotion to the teachings of Christ.

First Corinthians

And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity, I have become as sounding brass or a tinkling cymbal... Charity is patient, is kind

Charity does not envy, is not pretentious, is not puffed up, is not self-seeking,

is not provoked,

thinks no evil,

Saint Matthew

Blessed are the poor in spirit for theirs is the kingdom of heaven.

Blessed are the meek, for they shall possess the earth.

Blessed are the merciful for they shall obtain mercy.

Blessed are the clean of heart, for they shall see God.

ces not rejoice over wickedness but ejoices with the truth,

bears with all things

believes all things, hopes all things, endures all things

Charity never fails, whereas prophecies will disappear, and tongues will cease and knowledge will be destroyed. For we know in part and we prophesy in part; but when that which is perfect has come, that which is imperfect will be done away with... Now I know in part, but then I shall know even as I am known. So there abide faith, hope and charity, these three; but the greatest of these is charity.

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are they that mourn for they shall be comforted.

Blessed are the peacemakers for they shall be called the children of God.

Blessed are they who suffer persecution for justice's sake, for theirs is the kingdom of heaven. Blessed are you when men reproach you and persecute you and, speaking falsely, say all manner of evil against you for my sake. Rejoice and exult. because your reward is great in heaven; for so did they persecute the prophets who were before you.... Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfil.... Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven.

I, of course, am not an "inspired" writer; I am not even a theologian or biblical authority. These are only my own uninformed thoughts. It was the second verse of Paul's meditation on charity, which I omitted in the parallel passages above, which made me think of the Sermon on the Mount as Paul's inspiration. Just before he began to define Charity, he had asked some pointed questions of the quarreling Corinthians: Are all apostles? Are all prophets? Do all have the gift of healing? Do all speak with tongues?

Then he swings into the magnificent answer to his questions, tactfully referring it to himself instead of to the Corinthians: "And if I have prophecy and know all mysteries and all knowledge, and if I have faith so as to remove mountains, yet do not have charity, I am nothing." Our Lord, too, in the Sermon on the Mount, had begun with healings, and ended by speaking of prophets, and promised, to those who would keep his commandments, eternity in the kingdom of heaven. Paul, it seems to me, harked back to those "commandments," the Beatitudes, and was telling the Corinthians, and Christians of ages to come, that it is through Charity, love of God and of our neighbor, that we obtain the grace necessary to try to keep these commandments.

The Christian in the World

Declan Bailey, O.F.M.

It is crucial that the contemporary Christian understand the important role he has been called to play in the world. But it is not enough for him just to become aware of that role. For that would be like discussing what a terrible hazard fire is instead of extinguishing the blaze. If the Christian should decline or neglect to fulfill his role in the world, he will have failed to accomplish the purpose for which God has created him. To fulfill his role is the challenge of his Christian vocation!

The People of God

The Constitution on the Church insists that we Christians are "The People of God," that we have been chosen by God just as in former times he chose the people of Israel.¹ This new people was foretold by God through the Prophet Jeremiah:

The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Juda.... I will place my law within them, and write it upon their

heart's; I will be their God, and they shall be my people... All from least to greatest shall know me, says the Lord (Jer 31:31-34).

Christ established this new People of God. He "instituted this new covenant, the new testament — in his blood, calling together a People made up of Jew and Gentile, making them one, not according to the flesh, but in the Spirit" (n. 11).

We are that People of God. We were chosen by Christ. In the words of Saint Peter, we were reborn "through the Word of the living God, not from the flesh but from water and the Holy Spirit." By this rebirth in baptism, we were established as "a chosen race, a royal priesthood, a holy nation, a purchased people... you who in times past were not a people, but are now the people of God" (1 Pt. 2:9-10).

As the People of God we have Christ for our Head. Our status is "that of the dignity and free dom of the sons of God, in whose hearts the Holy Spirit dwells as in his temple." Our law is the new

commandment to love as Christ loves us. (It has enormous implications!) Our end, our goal is the kingdom of God in heaven begun by God himself on earth. This kingdom is to be further extended until it is brought to perfection by him at the end of time.

Christ the Lord, our high priest, who was taken from among men, made us "a kingdom and priests to God the Father" (Apoc. 1:6; 5:9-10). By the regeneration and anointing of the Spirit we have been consecrated as a spiritual house and a holy priesthood that, through all the works of a Christian man, we may offer spiritual sacrifices and proclaim the power of Christ who has called us out of darkness into his marvelous light.

As a Christian in the world, the layman exercises a priesthood different in essence, not merely in degree, from that of the ordained priest; nevertheless they are interrelated. Each is in its own special way a participation of the one priesthood of Christ. The ordained priest, "by the sacred power he enjoys, teaches and rules the priestly people. Acting in the person of Christ, he performs the eucharistic sacrifice and offers it to God in the name of the people." But the faithful, in virtue of their royal priesthood, join in the offering of the eucharist. They likewise exercise their priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by selfdenial and active charity.

The Constitution on the Church stresses the importance of the Community of Christians in the world. The sacred nature and organic structure of this priestly Community is brought about through the sacraments and the exercise of the virtues. The Christian is consecrated in baptism by an indelible character to the worship of the Church, incurring an obligation to confess his faith before men. He is more perfectly bound to the Church by the sacrament of confirmation. With the special strength received from the Spirit he is even more strictly obliged to spread and defend the faith, both by word and deed, as a true witness of Christ. By taking part in the eucharistic Sacrifice and through holy Communion he manifests in a concrete way that unity of the People of God which is both symbolized and achieved by this most Holy Sacrament.

Through the sacrament of penance he obtains pardon from the mercy of God and is reconciled with the Church. By the sacred anointing of the sick and the prayer of her priests, the whole Church commends the sick to the suffering and glorified Lord. Those members of the People of God who are consecrated by Holy Orders are appointed in Christ's name to feed the Church with the Word and grace of God. Finally, Christian husbands and wives, in virtue of the sacrament of matrimony, help one another to attain holiness in their conjugal

¹ Throughout this article, the language of the Constitution on the Church and the Decree on the Lay Apostolate, both from the Second Vatican Council, are frequently quoted in part or paraphrased.

life and in the rearing and education of their children. By fulfilling their holy vocation, they perpetuate the People of God through the centuries.

The Lay Apostolate

The Christian's role in the world demands much more, perhaps, than many people may suspect. He has a vital role in the mission of the Church. It is the Church's destiny to spread the kingdom of Christ throughout the world, and his vocation, of its very nature, demands that he share this apostolic mission of the Church.

This is the lay apostolate. It has its foundation in the union of the believer with Christ. He has been joined to the Mystical Body by baptism, strengthened by the anointing in Confirmation, commissioned to the apostolate by Christ himself. Through the sacraments, especially the Eucharist, he receives and there is nourished within him that love which is the driving force of the whole apostolate. Like Saint Paul he must be consumed with this love.

The Decree on the Lay Apostolate of the Second Vatican Council warns that the success of the layman's apostolate depends on his living in union with Christ. This life of intimate union is especially fostered through active participation in the sacred liturgy. How important, then, is the liturgical revival now going on in the Church! Each Christian must strive to unite his entire life: his family responsibilities, his business

and professional concerns, his involvement in the market-place, in the conduct of his spiritual life. As Saint Paul puts it, "Whatever you do or say, let it always be in the name of the Lord Jesus, while you give thanks to God the Father through him" (Col. 3:17).

The Christian must persevere night and day in the practice of faith, hope, and charity. Only through faith in God's word can he possibly seek out His will in every decision; only through faith can he see Christ in all men. whether friend or stranger; only through faith can he judge accurately the true value of the things of the world. With faith he must live as a true son of God completely sure of the fulfillment of the divine promises, ever mindful of the death and resurrection of the Lord. He must work tirelessly to spread the kingdom of God, to improve the world and to permeate it with a Christian spirit. And when the difficulties, the trials and hardships of life burden him, he will be strengthened by that wonderful virtue of Christian hope, remembering with Saint Paul that "the sufferings of the present time are not worth to be compared with the glory to come" (Rom. 8:18).

Inspired by that love, which has its source in God, the Christian must do good to all men, putting aside "all malice, all deceit, hypocrisy and envy, and all slander" (1 Pt. 2:1). Because he follows Christ who was poor, he should not be discouraged by poverty, nor

carried away by affluence. Because he imitates the humble Christ, he should not seek after glory and honors, but seek earnestly to please God rather than man, to abandon everything else for the sake of Christ, to suffer persecution for the sake of conscience, to cherish a Christian brotherhood with others, and no matter what hardship he himself faces, to help others.

In the prayer of Saint Francis, we ask that "I may not so much seek to be understood as to understand." The heaviest cross a man may be called upon to bear is to be misunderstood by those who should be the first to understand. It was ever thus. Christ our Brother was misunderstood and rejected — by those who should have understood him best: the leaders of the Jewish people. Even his own disciples deserted him at the end, so that he hung on the Cross abandoned and alone, with only his Mother, Saint John, and a few other women to console him.

Sometimes the dedicated Catholic layman finds himself misunderstood, rejected, or treated harshly even by his priests (who should be the first to understand). Here is a call for love beyond the ordinary. It is a challenge to be like the Master himself, to love, and not resent; not to quit, but to carry on in patience and with humble serenity.

At times the situations that confront the believer may seem utterly hopeless, so that he is tempted to give up entirely. But in truth more patience is needed. He will find sound advice in the admonition of Pope John XXIII, who said, "It must be borne in mind that to proceed gradually is the law of life in all its expressions: therefore in human institutions, too, it is not possible to renovate for the better except by working from within them, gradually" (Pacem in Terris, part V). Or, as the Lord said, "In your patience, you shall possess your souls."

A Distinctively Lay Spirituality

The layman's spiritual life should take its distinctive qualities from marriage and the family, from the single or widowed state, the condition of his health, and his involvement in his own professional and social life. The member of the Third Order of Saint Francis has special guidance, moreover, from his Rule and Constitutions, and from the example and mind of our Holy Father, Saint Francis, who was himself so perfect an example of Christian life.

And certainly a model of his apostolic spirituality is Mary, the Virgin Mother of God, Queen of the Apostles. Her life on earth was

Father Declan Bailey, O.F.M., Assistant Comissary Provincial with offices at St. Francis Monastery, New York City, is also the moderator of the Vico Necchi Apostolate, whose activities he described in detail in THE CORD (September-October, 1964).

a very ordinary one, busy with the labor and concerns of a family. Yet she was always intimately united with her Son and cooperated with him in the work of Redemption. Now in heaven she is intimately concerned with her Son's brothers, still in pilgrimage here on earth.

The apostolate of spreading the gospel and sanctifying men, of witnessing Christ to the world by word and action, and by serving as a channel of his grace is done primarily through the ministry of word and sacrament, which has been entrusted in a special way to the clergy. The layman too. however, has an important part to play in this ministry as "fellow-worker" for the truth" (3 Jn. 8). On this level his apostolate and the ministry of the clergy inutually complement one another. He has innumerable opportunities in his daily life for the apostolate of spreading the gospel and sanctifying the world. There is the witness of a Christian life, of good works done for the love. of God, of good example.

But good example alone is not enough. The layman must seek opportunities of preaching Christ, of leading non-believers to the faith, of instructing the ignorant, of strengthening the weak. He must strive to combat the dangerous errors which are at work in the world to destroy religion, morality, and human society itself. This is an imperative of duty; it is a requirement of love. Every follower of Christ must be

a spark of light, a center of love, a quickening leaven amid his fellow men; and he will be this all the more perfectly the more closely he lives in communion with God in the intimacy of his own soul. This to a large extent is the burden of Pope John's message in the last part of Pacem in Terris.

Remewal of the Social Order

The layma n must, according to the Council. take the renewal of the social order as his own proper task. Everything that makes up the social order, goods and property, the arts and professions, the realm of science, political institutions, international relations, together with their development and advancement - these are not merely means to assist man in attaining his final goal. This created order pas a validity of its own, established in it by God, and a certain special dignity because of its relation to the human person, for whose service it was created.

The Christian layman must work to perfect this temporal order, to protect it from errors and abuses. His special competences in fact, is the secular order, the world and all its complexities. He must immerse himself in it, guided by the light of the gospel and the mind of the Church, and motivated by Christian love. He must work as a citizen together with other citizens, each with his own specific competence and his own proper responsibilities. His goal

must be to seek always and in all matters the justice of the kingdom of God. One of the principal tasks of his apostolate is social action, which extends to the whole range of secular life and temporal realities, and especially to the improvement of the intellectual order.

The layman's influence must be extended in works of charity. He must cooperate actively with his priest and his parish. He must be the builder of Christian family life. His attention must be focused on our youth, to understand, to guide and assist them. The social environment demands his attention, demands that he touch with the Christian spirit the attitudes, morals, laws, and community structure in which he lives. Nor can he neglect the affairs of the nation or the international order, that his brothers may live as free men and at peace with each other.

The forms of the lay apostolate are, evidently, numerous and varied. Each man must be involved in his individual apostolate. Most will have a share in organized apostolates, in parishes or through non-parochial Catholic organizations, such as the Third Order of Saint Francis, and in patriotic and civic organizations on a local, national, or international level.

Cardinal Leger of Montreal said recently, "The situation in the Church today demands of all that we seek the truth honestly, numbly, fearlessly, yet in the Church and with her guidance"



(Address before the Eleventh National Social Life Conference, Montreal, May, 1965). There must be a delicate and filial relationship with the hierarchy and the clergy. Just as the Church is here to serve the world, so is the authority of the Church here to serve the world. The authority of the Church comes from God, and even when it is badly exercised, it is still God's authority. We must regard it in that way and so respect it. This should not be difficult for children of Saint Francis, who said, "If I should meet a priest and an angel, I would first greet the priest and then the angel. For they alone administer to me [Christ's] most sacred Body and his most Precious Blood, and they are my masters." No true son of Saint Francis has a drop of anti-clerical blood in his veins.

The lay Franciscan has made a commitment to Christ. This means that he has promised a Christian witness, more than his fellow-Christians. If the things we have discussed above, as given to us by the Church from the Second Vatican Council, are true for the average layman, then how much more are they directed to Fran-

ciscan tertiaries! So many times in the past, the Church has spoken to her sons and daughters and to the world, "and the light has shone in the darkness, and the darkness grasped it not." The very urgency of her message was forcefully emphasized by Pope Paul VI shortly after he became the Supreme Pontiff, when, speaking to a congregation at Mass, he said, "The hour for the layman to take his place, to act, is not tomorrow, but this very moment."

Members of the Third Order of Saint Francis are the instruments of Christ in the world. They must be about it now, absolutely without delay. The Spirit will speak through them, will act through them, providing only that they will allow him to do so. This is the challenge of Christ, the challenge of the Church, the challenge of their own mettle, of their fidelity to Jesus Christ, to Mary his Mother, to Saint Francis, to be apostles in deed and in truth.

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Riposte:

"Modest Proposal" Needs Discussion

I have read your editorial in THE CORD (Oct. '66) entitled "A Modest Proposal." It is modest, yet tremendous. I have suggested this many, many times both here and abroad, and always seem to meet with very emphatic agreement but no action.

I think that it could be much wider than the scientific publications: the Franciscans could have a really worthwhile international organ of current events and public opinion. We need a strong editorial staff and then the cooperation of everyone from the General on down to the provincials to suggest men from each province competent in various fields: history, theology, literature, scripture, philosophy, conciliar material, liturgy, education, science, humanities, biography, sociology, politics. With several men from each country in the various fields, we would have an excellent staff of contributing editors.

The job of the general editor and his staff would be to keep tabs on world events and direct the contributing editors to write on what is "hottest" to the news at hand and to the issues of the day. For instance, I find an article in the July issue of Blackfriars by Th. M. Steeman, O.F.M., entitled "What is Wrong with God — Some Thoughts about Modern Atheism." It is excellent. Running down the source in the "Schema O.F.M.," I find that the man is a Dutch Franciscan, I wrote to him. He replied to me from Harvard, where he is study-

ing religious sociology. But the point surely is that he had to go to Blackfriars to get his article published. How many are unpublished—simply because we do not have an organ—broad enough, deep enough.

We talk so much about WITNESS. Here is surely an area where we have an opportunity, but our tongues have been "held."

We need more discussion on this.

Mark Hegener, O.F.M.

Chicago, Ill.

A Matter of Form

The structure of the human body is an endless source of instruction. The skeleton is strong enough to support the whole and give it form, yet supple enough to allow great freedom of movement. The vital organs are protected within its bony hollows, while the exigencies of life wear away the expendable outer skin. How superior this form of skeleton is to the rigid, confining armor of the insects! Every body needs form - even moral bodies such as religious congregations. But when the supporting structure gets out of hand and begins to restrict the life of the body, remedial measures are called for. This is the purpose of adaptation and renewal, Paring away the accretions of years is a painful and difficult process. made more difficult by the lack of a clear-cut goal. If we were quite sure just what constituted useless shell and what was essential to the support of the body we could chip away with impunity, but unfortunately there is no do-it-yourself handbook available on the topic. The closest thing to one is the Se-

cond Vatican Council's "Decree on the Adaptation and Renewal of the Religious Life." Its guidelines ("Return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time") are interpreted in as many ways as the war in Viet Nam. Two points are made clearly, though: religious life is to be preserved and it is to be adapted to our times. But we've been pushing the cart way ahead of the horse by becoming caught up in a flurry of habit modifications and disciplinary changes without first determining for ourselves the essence of religious life and its goals for the future. The situation calls to mind a line from Lincoln's second inaugural adress: "If we could first know where we are and whither we are tending, we could better judge what to do and how to do it."

"Where are we?" We are in a state of life usually defined as comprised of the vows of poverty, chastity and obedience together with the common life. But the Third Order Regular Rule contains an emphasisshifting passage: "The obstacles to sanctity being removed by the three holy vows, the Brothers and Sisters should strive to fulfill the Divine Law, which depends wholly on the love of God and neighbor." This would seem to imply that although the vows and community are defining characteristics of our way of life, they are never to be considered apart from charity, their end. So, we are to remove the obstacles to holiness by means of the vows and then proceed to the business at hand: loving the Lord our God with our whole hearts and minds and loving our neighbors as ourselves.

Hardly a revolutionary idea, but how is it to be applied?

Loving the Lord presupposes knowing him. Do we know him better than the early Christians did? We have centuries of developing doctrine assisting us. Do we know him as he wishes to be known today: in moon shots, peace conferences, riots, cyclotrons, wars, demonstrations, in the depths of our being and in the heights of our thought? Or is he dead to us: remote, unknowable and, therefore, unlovable? Is it under the aspect of the historical Christ that we understand and love him best? But what of our twentieth century neighbors? If we love them we'll be concerned that they know and love God, too. If the God that we know is unattractive to them, of what use are we to them? We are, in fact, hindering their progress toward him by misrepresenting him. Our God is all perfection. If we've been concentrating on a few aspects that no longer interest many people, that's our fault not his.

"Whither are we tending?" We could be exclusively concerned with perfecting professional service organizations -- schools, hospitals, religious instruction centers, social service centers and parish work of all types — but this work is not particular to religious. What do we hope to accomplish by engaging in these works? If our twin goal is to come to know God better and to make him better known through these works, then we need a spirituality attuned to this goal: a view of God that brings us closer both to him and to our fellowmen whom we hope to influence by our witness. Only when our interior convictions regarding the value of material being, of human love, of our

essential unity with all men are clearly expressed within the context of a spirituality for active religious can we effect a meaningful adaptation of our interpretation of the yows and community life by abandoning that which hinders our apostolate and adopting that which will further it. Attitudes (aloofness, secretiveness, distrust) and practices (extreme habits, rigid schedules, limited personal contact, government by feudal relationships) which tend to alienate will then change almost of themselves because the value of the change will be evident. As long as active religious feel guilty about their activity and cling to a spiritual viewpoint developed for cloistered religious of past centuries, they will

resent modifications of almost any kind.

Adaptation to modern times is not, for most of us, a matter of personal sanctification. In union with Christ Crucified we can become holy in our communities just as they are. But it is a matter of the survival of active congregations and of their influences on the Church at large. If the structure of religious life is not capable of evolving so that our institutes can flourish under present conditions, this structure itself will gradually cease being the support of our communities and become their cause of extinction.

Sister Cecilia Marie Andrews, S.M.I.C.

Allegany, N.Y.

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UNFELT LOVE:

A Synoptic Interpretation of Kierkegaard's Remembering One Dead

Michael T. Ricciardo

"Death is the briefest summary of life or life reduced to its briefest form." In order to understand life, you must test it occasionally by your understanding of death. The many paths of life center themselves on death, for it is in this state that "all ways meet." This is the "kin of the mould." It possesses no noteworthy distinctions; only one family closely united in their relationship. This kinship, consequently of one blood, is not found in life, but, nevertheless, cannot be denied to death. It is the world of childhood, remaining unacquainted with the confusion of life. How loving death is! There is an attainment of what in life is vainly sought -



equal distribution; that is, all have a little piece of ground, the same view, the same amount of sunshine, and the same music of the birds. If there is a difference, as in the arrangement of the plot, this is just a way in which the living show their differences.

In truth, if you really want to assure yourself of the love in yourself, note how you relate yourself to one who is dead. If a person were to sit back and not take an active part in a conversation, that person would get to know the one who is talking just by what he says and how he says it. But when one relates himself to one who is dead, in this relationship there is only one, for the one dead is nothing "actual," a "nobody." He has withdrawn completely; he has not even the least influence on the one who relates himself to him.

There are times when we have a duty to love. "Thou shalt love." Only when it is a duty to love, only then is love everlastingly secure against every change; everlastingly emancipated in blessed independence; everlastingly happy,

¹ Soren Kierkegaard, "The Work of Love in Remembering One Dead," in Works of Love: Some Christian Reflections in the Form of Discourses, trans. Howard and Edna Hong. (New York, Evanston, and London: Harper & Row, 1964), p. 317.

assured against despair." We are also to love those whom we see no longer because death has taken them away. "One must remember the dead — weep softly, but grieve long. How long cannot be decided in advance, because no

one remembering the dead can with certainty know how long he shall be separated from the dead."³ There is no need to have seen much of life to know that there is need of emphasizing our duty to remember the dead.

Our Unfelt Love Is Unselfish

If one wants completely unselfish love, he eliminates every possibility of repayment. This repayment is not present in our Unfelt Love. "... to the Christian, love is the works of love. To say that love is a feeling or anything of the kind is an unchristian conception of love. Christ's love was not an inner feeling, a full heart and what not, it was the work of love which was his life." It is "pagan" love to search for repay-

ment in love. The dead do not repay; for them it is a thankless job. One who is dead does not give joy to the rememberer, loves no one the most, and does not care whether you forget him or worry about him; yet the better he was, the more sleepless nights he causes. If one truly loved unselfishly, he would certainly remember the dead differently than at first, when he loved the dead with cries and clamor.

Our Unfelt Love Is the Freest Love

If love is to be entirely free, one must remove everything which forces a person to an act of love. The stronger the compulsion, the less free the love. This force is absent in our Unfelt Love. The dead does not call himself into memory. He is silent, remains completely still, has no rights in life, and takes no step to incon-

venience or compel in any way. There is no one more easy for the living to avoid than the dead. No public authority is concerned with whether you remember the dead or not.

There is a lot of talk in the world about how love must be free, that one cannot love if he is forced, that in matters of love

² Robert Bretall, A Kierkegaard Anthology (New York: Random House, 1946), Part II, Chap. II, p. 293.

³ Kierkegaard, pp. 319-320.

⁴ Kierkegaard Anthology, pp. 293.

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nothing must be obligated. When one gets right down to this how the dead are remembered in love — one must remember that one who is dead does not compel at all. Yes, from the moment of separation, little by little, as the dead deteriorates, the memory deteriorates and one does not know what becomes of it. Slowly, one is freed of this hindering recollection. This freedom — is this free love? is this the Unfelt Love? If what has been mentioned about loving freely were true, that is, if it occurred, if it were carried out, if men were accustomed to love in this manner, men would love those dead differently than they do now. The loving remembrance of one dead has to guard itself against the reality encompassing it, otherwise by ever new impressions this reality suddenly acquires

sufficient power to eliminate the memory, and it has to protect itself against time: in short, it has to defend its freedom in remembering against those forces which would urge it to forget. The influence of time is great; it slyly plunders a little at a time. One who is dead cannot beckon, even if he desired to. He cannot perform a single deed to make us captive to him; he lies and deteriorates - how easy for the powers of life and of time to overcome such a weakling! There is no one as helpless as one dead, and in his helplessness he employs not the slightest compulsion. Therefore n_0 love is as free as that which remembers one who is dead — for to remember him is something quite different from not being able to forget him.

Our Unfelt Love Is the Most Faithful Love

If love is to be faithful, it is necessary that one eliminate everything by which he could in some way be aided in being faithful. All these objects are absent in the relationship to a deceased person, one who is not an "actual" being. It is difficult to remain unchanged throughout time and, besides, human beings love to deceive themselves by various imaginings more than they love both the living and the dead. If you love someone but he is different from you, both are willing to change to be like the other. In remembering one dead this is different because the dead cannot

change, only you. In no partnership is the change so remarkable, so great, as that between one living and one dead. The dead clings to no one. In the course of time he does not adhere to the one living, and the relationship is ended if the one living does note adhere to him. Be careful of what you say to one who is dead, forwhen you say something to someone who is living eventually he will forget it. But one who is dead is an obstinate man. When you say that you will always remember him, he savs something to the effect that, "Good. rest assured that I shall never forget that you

have said this."5 And even though your friends convince you that he has forgotten it, "from the lips of the dead you shall never hear this."6 He goes on his way — but he is unchanged. You cannot say that you ended this relationship with him because he grew older, for he does not get older; because he grew colder, for he has not become colder than he was before; because he has become less appealing, for he has become no less appealing than when he was a beautiful corpse; or because he made new associations, for the dead does not associate with others. If you love him, then remember him lovingly, and learn from him, one who is dead, learn the kindness in thought, the exactness in expression, the strength in unchangeableness, the pride in life which you could never learn as well from any human being, even the most gifted.

No blame can be put on the dead, for he has not changed, he has remained faithful. If a change takes place, it is very evident that it must be the one living who has changed. Likewise, if there is no change it is, then, the one living who in truth has remained faithful in lovingly remembering the dead — although the dead could do nothing to hold on to the living man, although he did everything to make himself forgotten.

The most disinterested, freest, the most faithful love is present in the Unfelt Love of the dead. The living man now knows that the excuses which life presents to explain that it is the dead person who is selfish, who is guilty of being forgotten because he does not bring himself into remembrance, and who is faithless, are false. Remember one who is dead, and also the blessing which is retained in this love. You will have the best means to rightly understanding life; you will realize that it is one's duty to love not only the men we do see, but also those we do not see.

This thought, this desire, to love the dead was held in high regard by Saint Francis. His words are succinct: "They should also say some prayers for the dead."7 His love though, stretched beyond the love of an earthly friend who died; his love soared to the height of heaven. For he loved Christ who showed the greatest love for all men - his brothers and friends. "It is far greater indeed to lay down one's life for his friend."8 The love of Saint Francis abides in the living Christ, who is now among the dead living in the realm of His Father. It was Christ's Unfelt Love which made Saint Francis love him even more. The example is ours to follow.

⁵ Kirkegaard, p. 327.

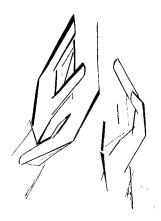
⁶ Kierkegaard, p. 327.

⁷ Benen Fahy, O.F.M., ed. The Writings of St. Francis of Assisi (Chicago: Franciscan Herald Press, 1964), p. 60.

⁸ Cf. Ac. 20:15

The Face of Mercy

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



"Blessed are the merciful; for they shall obtain mercy" (Mt. 5: 7). We live within a framework of laws, decrees and organizations. Our lives, controlled by directions, formulae and state security measures, have an impersonal and mechanical element. The everyday world lacks friendly generosity and loyalty, a feeling of personal responsibility for our neighbors which is different from obedience to some official-dom.

Most people rely on the State to regulate all aspects of public life. Yet everyone feels that we need more warmth and trust, more humanity. This is why the fifth beatitude is relevant to us. Christ wants to awaken in us the creative initiative of a charitable attitude. The merciful man does not live for himself. He thinks and feels with others.

Our Lord addresses his actual hearers with a call to mercifulness that was familiar to his people. God's bond with Israel was not merely one of fear. Time and again in its history Israel had witnessed God's mercy. Recalling the forty years of wandering in the wilderness the Psalmist had written: "He has made a remembrance of his wonderful works, being a merciful and gracious Lord" (110:4).

Christ directs this message to his listeners and disciples; as children of their time, they think and speak with their generation's outlook. They have an almost fanatical sense of justice, a rigid faith in a final recompense, which is often found among Christians of today: the good must be rewarded and the bad punished. Frequently the minds of the disciples follow the same inflexible pattern.

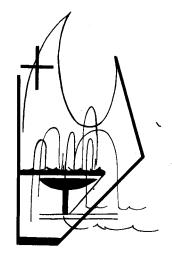
Father Reginald M. Kellogg, O.F.M. Conv., is currently engaged in higher studies (French and Spanish) at Marquette University, and is teaching the same subjects at Holy Trinity-Guadalupe High School, Milwaukee, Wis.

Our Lord is thinking just as much of the pagan world beyond the borders of Judea and Galilee. The Jews had only to look around them to find out how the world lived and thought without mercy. Thus these tidings of mercy are to awaken human sympathy. To Christ, the man whose heart is full of sympathy, the Samaritan who unselfishly helps is the complete man. But such people are found only where Christ is the lord and law of hearts.

The promise of mercy stirs in man what Tertullian calls the anima naturaliter christiana. The redeemer of the world is appealing to the naturally Christian element in the soul, to those humane impulses which can never be completely extinguished, because even the degenerate being is a creature of divine love. In ancient China, for instance, farmers left part of the harvest aside to provide for the widows and orphans. In the Egyptians' book of the dead, the soul assures its judges: 'I have let none hunger. I have caused no tears. I have given bread to the hungry, water to the thirsty, clothes to the naked and succoured the shipwrecked.' Thus, Christian compassion, with much more to back it up, is not a vague, uncontrollable emotion. Without question, emotional sympathy is valuable. But emotions are highly unstable. They overwhelm us suddenly and desert us just as quickly. Thus it is that the Christian must learn Christ's fundamental compassion

of outlook. Otherwise, in spite of all his good works he will incur the judgment reserved for those whose charity depends on caprice and favour. Charity is a lasting obligation of Christ's disciples. And charity is the face of mercy.

One Sabbath, the road leads the Savior and his disciples through the cornfields. The disciples are hungry; so they pick ears of corn, rub them between their hands and eat. There are spies watching them who ask: "Why do you do that which is not lawful on the sabbath day?" Our Lord takes the part of reason and humanity. He mentions David and his followers, who took even the bread in the Temple when they were hungry. Then he breaks off the discussion and declares plainly: "The Son of man is Lord also of the Sabbath (Lk. 6:1). On another occasion Christ cures a man with a withered hand. In spite of the hostility of the crowd and neighbors, Christ is not prevented



from showing mercy to the unfortunate.

In still a stronger case, Christ shows that he makes no social distinctions — nor does he try to maintain a good reputation. He is the guest of Levi the tax collector. In the eyes of the self-righteous he is allying himself with bloodsuckers, gold-diggers, Roman minions, and enemies of God; but they do not dare to accuse him openly. They approach his disciples saying: "Why do you eat and drink with publicans and sinners?" and our Lord defends his standpoint with the reply,

"They that are whole need not the physician, but they that are sick" (Lk. 5:27).

Until the end of time the gernal One will be at our side, a gracious and merciful God. The critically grave danger is that we, sent as Christ's leaven, may extinguish charity within us and the world. We are troubled very little by this thought. However, it is not enough to go along not parming our neighbor. We must, as Christians, think of the general welfare of our neighbors, knowing that we are bound by Christ to do so.

Book Reviews

The Liturgy of Vatican II: A Symposium in Two Volumes. William Baraúna, editor; Jovian Lang, O. F.M., English editor; Chicago: Franciscan Herald Press, \$10.50 the set.

Since the closing of the Second Vatican Council, the publishers' market has been flooded with volume upon volume of commentaries, projections and analyses of the Church of Christ taking up the task which was begun in Rome. Many of these works are of momentary value; some are distinguished; but only a few are privileged with the title "definitive." This symposium, I am happy to say, falls in the third category.

Liturgy, the core and center of Christian life, was the first question on the agenda of the Council Fathers who gathered in Rome to

renew the Church. As the Motu proprio of September 26, 1964 states: "The Constitution on the sacred Liturgy is deservedly counted among the first fruits of the second Ecumenical Vatican Council, since it governs the most excellent part of the Church's activity. It will bear more abundant fruit the more profoundly the pastors and the faithful of Christ perceive its genuine pirit and put it into practice with good will" (par. 1).

Volume I opens with the full text of the Constitution and Motu Propno, the Decree on Concelebration and Communion under Both Spenes, and Replies of the Vatican commission to certain practical pronems resulting from the interprenation of the Constitution. Chapter completes the history of The constitution on the Sacred Liturgy Father Kloppenburg chronicles the

votes of the Fathers of the Council on each part of the Constitution and on each of the amendments presented for approval.

In his brief introductory chapter, Father Jungmann speaks of the Constitution as a great gift of God to the Church. He treats of five basic threads running through the document under consideration: the mutability of the liturgy, the renouncement of uniformity for all countries, the absolute need for participation, the pastoral character of this whole reform and the limits and compromises which now remain.

If Father Jungmann's article was intended to whet our appetites, it fulfills its purpose. For on its heels appears Chapter 4, "Fundamental Ideas of the Constitution" by Dom Vagaggini. Here begins the actual treatment in depth. This article is so fundamental, so powerful and so necessary and vital to an adequate understanding of what follows that I actually found myself rereading it over and over again. Why, asks Dom Vagaggini, did the Council begin with liturgy? Simply because "through and in the liturgy Christian people more fully are in contact with the mystery of Christ and the Church, and at the same time more clearly manifest him to the world." He proceeds to a study of the terms "mystery" and "sacrament," pointing out their theological meaning and true importance in any discussion of liturgy. Here, and indeed throughout the whole two volumes, we enter into the realm of theological speculation on such fundamental mysteries as Salvation History, the humanity of Christ, the Church, the Priesthood of the Faithful, and Christ in the Sacraments. The liturgy is nothing else than dogma experienced in its most sacred moments, the Bible prayed, the spirituality of the Church in its most characteristic act, the summit and font of pastoral activity.

And so the Liturgy, as Father Arns states later on, because it is the center — summit and font — of all Christian life is also the center of theological studies and pastoral activity.

Reading on enthusiastically, the reader quickly becomes aware of the authors' exceptional openness and intellectual honesty. There is a sound basis and a carefully reasoned foundation for everv statement made. So, when Father Koser states that "pious exercises must not be permitted to become predominant in the life of anyone"; and again that: "a liturgical spirituality not only exists, but is of obligation for everyone," he is not merely speaking "off the top of his head." His statement is actually a theological conclusion!

Every possible area related to the renewal of the liturgy is treated in these two solumes. Even such practicalities as the Prayer of the Faithful, the Homily, Concelebration, Communion under Both Species, the Reform of the Breviary and Sacred Art are fully presented in the light of developments prior to and following upon Vatican II. Father Gelineau offers a solid theology of liturgical music which is a genuinely rewarding experience to read. Finally, Volume II concludes with two magnificent chapters relating liturgical renewal to missionary activity and closely examining the liturgical apostolate in the United States.

Physically, The Liturgy of Vatican
II is an achievement of which Fran-

ciscan Herald Press can be proud. It is well planned, expertly organized, and elegantly printed. The translations are all excellent — a bonus which is quite unusual in a work of this type.

In the Foreword, Cardinal Lercaro states that although these two volumes are opportune at the present time, they "will be such even more tomorrow when the seed sown by the Constitution will have blossomed." I can do no more than echo these sentiments. The Liturgy of Vatican II is unequalled in its field. It is the definitive work in the post-conciliar study of liturgical renewal.

- Richard L. Bory

The Biblical Spirituality of Saint John. By Paul-Marie de la Croix, O.C.D. Trans. John Clarke, O.C.D.; New York: Alba House, 1966. Pp. 425. Cloth, \$7.50.

Readers who have had their appetites whetted by Fr. Gerald Vann's The Eagle's Word, Fr. Joseph Crehan's The Theology of St. John, Fr. M. E. Boismard's St. John's Prologue, and other enticing but too brief or specialized monographs on St. John, will be thoroughly delighted with this painstaking, warm, and detailed treatment of the beloved disciple's spirituality. It is certainly a most fitting sequel to the much more technical Johannine Studies of Fr. André Feuillet published last year by Alba House. There really is material here for months and months of fruitful meditation. Not only that, but the study is wisely introduced by a fascinating chapter on the apostle's own spiritual formation under the influence of the Baptist, our Lord, Mary, and the Holy Spirit.

The investigation of John's spiritual doctrine as revealed in his Gospel especially, but also in his Letters and Book of Revelation, opens with a discussion of the "Spiritual Gospel," its style and main themes being stated briefly at the outset with a view to their further development in succeeding chapters. Then the Prologue is taken under consideration in an almost verse-byverse exegetical study, as itself a compendium of the themes to be developed in the Gospel as a whole. Eighteen more chapters deal with as many different themes, in a way that makes them ideal spiritual reading: e. g., The Word of Truth, the Incarnation, the Portrait of Christ in the Fourth Gospel, Christ as Life and as Light, Christ and Faith, the Passover, the Holy Spirit (under three different aspects), and many, many more.

Whether the fault is the author's or the translator's, the style of writing does not, unfortunately, match the book's content in quality. The defects are far too numerous to list exhaustively here, and they do mar a book that deserves the best in technical (i. e., mechanical and literary) presentation. I don't think they will, or should, keep anyone from buying and deriving immense profit from the book; but they are worth mentioning in the hope that if authors and translators cannot be relied on to do better than this in the future, at least the editors at Alba House will take matters into their own hands and do some badly needed editorial work on future publications.

Thus the editors should devote a good deal of study to what a colon is and how to use it; they should resolutely delete outmoded usages

such as Messias and Isaias; they should learn to condense where necessary the overly prolix French style; they should at least question an idiosyncrasy which leads a translator to reproduce parenthetically in the text original French words which are perfectly rendered by his translation. And on the other hand, where the English rendition makes poor sense, they should consult the original (I don't believe that the author meant that we must "by-pass" (passer par?) Christ's risen body in our act of faith, p. 96). Is it not an editor's task, finally, to verify scriptural citations? If someone had thought to do this, then the wellknown verse of Proverbs (8:35) would not have been cited on p. 142 as Dt. 8:3.

Nor are the proof-readers without blame. I am not implying that this is a critical text where everything depends on accuracy, but it is not particularly conducive to meditation to read, on p. 114, "I who speak with thee am her."

A final comment which seems highly necessary here concerns the author's methodology. As I have already indicated, this is not a technical study; the degree of documentation is certainly a matter for the author's choice. Yet it does seem very strange that Bouyer's The Fourth Gospel is constantly cited early in the book, often with no real reason at all, to the exclusion of so many other Johannine scholars whose work is certainly pertinent. Then once in a great while we find a reference to another author (Dodd, Féret, and more frequently the Bible de Jérusalem), almost invariably with inadequate bibliographical data. Footnotes are often used for a brief phrase which belongs in the

text, and are often dashed off in a style that, frankly, constitutes a serious affront to the reader.

For all its technical defects, the book is still a genuine masterpiece, an invaluable addition to the growing corpus of spiritual writing designed to take us back to the Gospels, the true fount of Christian spirituality. The publisher's evaluation, on the jacket, is not exaggerated: "This work — the harvest of the author's prayerful labors — can justly be described as a work for a lifetime."

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

The Design of Teilhard de Chardin, an Essay in Theological Reflection. By Piet Smulders, S. J. Introduction by Christian D'Armagnac, S. J. Trans. Arthur Gibson. Westminster: Newman Press, 1967. Pp. xiv-310. Cloth, \$7.50

Smulders' book originally was written in Dutch. The present work is a careful translation of the French version, which includes some refinements of the Dutch original made by Smulders himself. The author, professor of theology at the Maastricht (Holland) Jesuit scholasticate, specializes in patristics and the history of dogma. He intends his book not only for the professional theologian but also for the layman who, confronted with the dazzling achievements of modern science, feels acutely the need for a clarification and justification of his beliefs along Teilhardian lines.

In writing this book, Smulders limited himself to three objectives: first, to outline and objectively evaluate the main ideas of Teilhard's cosmology and salvation theo-

logy; second, to compare these concepts with traditional Catholic teaching; third, to sketch a possible integration. Smulders therefore does not provide a unified treatment of Teilhard's entire thought, but rather a series of somewhat disconnected essays on selected topics. Four are treated in rather long appendices intercalated in the text. Some subjects explored are the law of interiorizing complexification (perhaps "Teilhard's crucial contribution to the genius of human thought"), the significance of evolution for the theology of creation, the spiritual nature of the soul, the problem of sin, evolution and original sin, and Teilhard's "new" spirituality. The copious notes often amplify the text discussions.

While Smulders' treatment is usually clear and always profound, I disagree on some minor points. Thus Smulders (like Teilhard) gives too much credit to Lamarck's ideas on the mode of evolution. He accepts Teilhard's erroneous idea that the evolutionary ascent of life runs counter to the physical law of entropy. Smulders (or his translator) is a bit infelicitous in expression when he says (p. 83): "In a mysterious but real sense, men can expand or contract the divine being of God, in function of the extent to which they allow him to be God for them." I fail to see a solid basis for this statement made in connection with the study of original sin (p. 177): "Inversely, it is not unthinkable that the No of ancestors, repeated over and over again by the descendents, could have communicated to succeeding generations an inner deviation and aversion from this fulfillment." It is difficult at times to distinguish Smulders'

summaries of Teilhard's ideas from Smulders' evaluations. Other equally competent and sympathetic students of Teilhard will not always agree with Smulders' interpretations of Teilhard's meaning.

Smulders' book is an important addition to the literature on Teilhard in its unusual success in clarifying his meaning and in showing the great significance of his ideas for a true rapprochement between the worlds of science and faith. In addition, his book is valuable in updating the reader on current Catholic theological thought on some timely topics.

- Paulinus F. Forsthoefel, S.J.

The Bible and the Liturgy. By Jean Danielou, S. J. Notre Dame: University Press, 1956; first paper ed. 1966. Pp. 372. Paper, \$3.45.

The original version of this book was published at Paris in 1951. But it is by no means a work of "pre-Vatican II" theology. If there is anything that strikes a person reading the documents of the Council, it is that the whole thrust of Vatican II, far from being a revolution, is really a renewal of our contact and continuity with the rich sources of the Church's living tradition. On that basis, this book might be classed as "theology of the Council".

The author's aim is to offset the almost exclusive emphasis given by "textbook theology" to the sacraments as efficacious causes. His emphasis is on the sacraments as signs — an emphasis that foreshadows the Constitution on the Liturgy. Likewise his method foreshadows the spirit of the Council. The book is an examination of the sources of the ancient tradition of the Church. It is "an interpretation

of the symbolism of Christian worship according to the Fathers of the Church." Danielou seeks to discover how the Fathers experienced the liturgy, because in their experience "we meet apostolic tradition of which they are the witnesses and the depositaries"; that is, because they are the witnesses to the faith of primitive Christianity. And our concern today is to renew our contact and continuity with that faith.

The liturgical theology that he discovers in the Fathers is a biblical one. The Fathers understood liturgical rites in terms of their types in the Old and New Testaments. They saw that sacraments signified biblical events, as baptism does the Exodus. They saw that they fulfilled important biblical symbols, as baptism reflects the destroying and the life-giving symbolism of water. And they saw that liturgical rites built on Old Testament rites with all their symbolism, as the Eucharist builds on the Paschal meal.

The subject matter of the book is limited to the sacraments involved in the ancient process of initiation - baptism, confirmation, and Eucharist; together with a consideration of the liturgical cycles of the week and of the year. The treatment of baptism, as an example, includes a discussion of the catechumenate, the baptismal rite itself, the seal of baptism, and the biblical types of baptism: creation, the Deluge, the Exodus, the events around the Jordan River. The author develops each area by examining what the Fathers have to say on it, and then reflecting on the significance of their ideas in terms of biblical theology.

This paperback edition is one of several similar Notre Dame reprints

being published under the title "Liturgical Studies." It makes easily available what is really a classic piece of liturgical scholarship, (an indication of its worth is the fact that it is quoted as the source for early Christian liturgical practice in Mircea Eliade's book The Sacred and the Profane.) It is indispensable reading for a student of the liturgy. An ample index makes it a good source-book for someone seeking class or sermon material on the significance of one or another aspect of the liturgy. The book presumes a good background in Scripture and some acquaintance with the study of the liturgy. Nevertheless, the "average reader" - whoever that is — would find it worthwhile to read around in it, especially the chapters on Baptism and the Eucharist. Such a casual reading will give a taste of the attitude and thought of the great men of the early Church, and it will reassure the reader that the changes made by the Council are radical only in the good sense of that word: returning to the roots of our tradition.

- Lester Bowman, O.F.M.

Personalism and Vocation. By Germain Lesage. Trans. Bernard J. Bechard; New York: Alba House, 1966. Pp. 252. Cloth, \$4.95.

Modern man "leaves the land of his forefathers and his humble friends, the animals, to live in the soulless world of mechanics.... In politics France and America violently rejected the divine right of kings. In the name of liberty and human dignity the most primitive groups demand a national independence that they do not know how to use. In economics, giant industries are fos-

tered under the aegis of liberal capitalism and end by exploiting the working class... The common good has its origin and source in authority and... a minimum of well-being is required for practicing virtue... We must take care of 'Brother Ass' because if he falls during his duties, the soul which he carries may also fall The good functioning and complete satisfaction of the senses appears to be the ideal of our civilization." Modern youth "like the Thomistic approach because it gives them satisfactory and calming about supernatural explanations life Many youths aspire to a high holiness. Dissatisfied with the joys of the world, they feel a need of escaping to heaven.... The formation of the religious personality is accomplished through obedience to authority."

The reader of Personalism and Vocation gets the impression that a nuclear conflagration would be the best possible thing for our world. Then we could all return to the simplicity of the middle ages, whose merits are so often and so ardently extolled in this book. The author has little sympathy for the modern world. His theology of the religious life and his psychology are as medieval as the rest of the book. He is very keen, however, on adapting the religious life to the modern world. He goes so far as to suggest such things as the use of the radio in religious communities, although "its use... should be controlled and the community radio should preferably be placed in a separate common room, so that those who do not want to listen to it will not be disturbed." Moreover, "today, watches, fountain pens, rulers and the like are no longer luxuries."

The author is very good at listing the ten outstanding weaknesses of modern youth, e. g., contempt for rules, intoxication with freedom, slavery to naturalism, as well as the ten outstanding strong points of modern youth, e. g., obsession with the heroic, love of God, a high ideal of contemplation. He often speaks of the concessions which the religious life must make to today's youth in light of what modern culture has done to them. He invites vouths to save their souls in the religious life, where, he also teaches us, regularity and mortification are the chief means of attaining holiness.

Maybe this book is a brave and revelatory work for the French. But it can only be a curiosity for American readers.

- Andrew Panzarella, F.S.C.

Sisters for the World. By Judith Tate, O.S.B. New York: Herder and Herder, 1966. Pp. 141. Cloth, \$3.50.

The title of this book may suggest an Americanized version of the ground-breaking, even earth-shaking book of Cardinal Suenens, The Nun in the World. Only two words differ; but how significant these words really are.

Besides being old-hat now among publications of its kind, the Belgian Cardinal's book seems geared to religious women of Europe. American sisters who became unduly upset by its contents were most often women formed in the soil of transplanted European daughter-houses, dead-set on retaining all the features of their mother across the sea. Genuinely American religious women have needed a book of their own vintage, of the sister, for the sister, and by

the sister. Sisters for the World promises to be one answer to this need, even if it is not the only answer.

In his introduction to the book, Father Adrian van Kaam draws the reader's attention to the emerging American spiritual writer who is finally competent to say something fresh and original, concrete and relevant, something flowing from his own American culture which will be of value to the growth of the Church and all mankind. The author of Sisters for the World deserves to be counted among these emerging writers.

Sister Judith Tate gives us the authentic voice of a mature American religious woman. She has something worthwhile to say, and she conveys her deeply felt ideas with honesty and simplicity and, at times, even with poetic beauty.

The book unfolds with sureness as its initial chapter, "Building on the Past," establishes the reader on the footings of the gospel, the voice of the Church to today's people of God, the primary and secondary traditions of religious life, and the notions of community and vows. Then the basic problems contronting today's religious women are sounded out. Through considerations of the sister's relationship to self, to others, and to God, the following four chapters propose serious reflections on solutions to these problems.

The reader may feel somewhat uneasy as the sister is literally taken apart and viewed separately as person, woman, and religious. Sister Judith has risked sounding divisive in order to prove the very opposite: that authentic sisters are fully-integrated human beings. The person-woman-sister composite is indi-

visible. M.
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of these essen
ed and another,
blown out of propsisters need only to
inner ear-phones of many to hear
a voice from an early instruction
period saying to them: "You must
first be a religious!"

The closing chapter, "Towards the Model Community" gives specific proposals for renewal and adaptation on less rigidly structured lines of community than those existing at present. One proposal suggests that the "ideal" community would comprise from six to twelve sisters. This reviewer doubts that the problem of interpersonal relationships is to be solved by quantitative limitation of communities (though Sister Judith does not suggest that this be the only reform). Present-day writers are alerting us to new species of human community - the technopolis, and even megalopolis. We are being warned not to yearn for or regress into the folk-groupings of a former village milieu. Much more thought must yet be given to the types of associational life which may fruitfully develop even within today's religious community, large and mechanized as it may be. Although the hazards of dehumanization and anonymity are inherent in the large group, is it possible that we have succumbed to these negative tendencies because we have not fearlessly accepted or even perceived the challenges and liberating forces also present in the large group?

As Sister Judith sketches the "new maturity" required of sisters taking new directions in community living, she might add a final important qualification to the excellent list she gives: that, in striving for the ideal, one not lose sight of the real. Not all sisters will possess the "new maturity." Nor will those how possess it, do so in the same manner and degree.

Evaluating the book as a whole, this reviewer finds it top-level, with crowning levels of excellence in the sections on work, leisure, worship, and silence. The use of the at-war word "celibacy" as a replacement for "virginity," and the unconvincing rationale given for this exchange, along with some of the statements on obedience - these appear to be weak points in this generally strong book. The declared scope of the book seems to demand a fuller treatment of certain ideas, but precisely because the book invites so much amplification, argumentation, and stimulation, it ought to become a number one choice of sisters as discussion-book-of-the-year.

- Sister Mary Jane Klimisch, O.S.B.

The Meaning of History. By Henri I. Marrou. Trans. Robert J. Olsen; Baltimore; Helicon Press, 1966. Pp. 301, Cloth \$5.95.

To examine critically the function and the work of the historian for young scholars and the intelligent laity are the basic aims of H. I. Marrou in this brief work.

With gallic clarity and abundant scholarly allusions, he briefly prefaces this study with the changing roles of the professional historian during the past century and a half, when the historian came to surpass the theologian and the philosopher in raising questions and in suggesting answers to man's perennial problems, as he sharpened his skills in the now famous university seminars. The latter were the breeding grounds

of positive where the tattitudes and values, with do student became obsessed whunning ments and fact finding, were the interpretation as if it jective became of all object nothing with the bane of all object nothing with the scientists in the laboratory of hot scientists in the lab

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The chief significance of The Jeaning of significance -
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'' in higof the "extential element" in hist'ative and Marrou counters the negositivist aloof pretensions of the Prates: " ained historian, when he s's rather history now seems to of an efforts the fruit of an action, onse creat which is in ... s'prase "h'tive." He employs the f, the pro active and critical role if illustratess of producing history. scribes this experience, Marrou writing is personal involvement writing Antiquit his History of Education ρ ints up \checkmark , published in 1948. He the pitfalls and limitations of historical scholarship, the need for delicate balance among investigation, sources, querying the facts, and the final expression of the end result. To make the historical take on existence then is his goal.

Throughout this pithy work it is quite evident Marrou is well grounded in classical literature and philosophy, the Fathers of the Church and contemporary thought. He is well versed also in the writings of the current historians and their aims and problems, yet his knowledge weighs lightly on the narrative as it here qualifies or there enlightens a crucial issue.

In the last chapter: The Usefulness of History, Marrou clearly and emphatically distinguishes among Philosophy, Theology, and History, indicating the relationship of one to the others; yet their different aims and roles are precisely delineated. As if to stress that historians should avoid the overview, he notes: "History can not undertake the role of a central vivifying force in human culture and life." History's true role is "to furnish the alert mind with materials for exercising his judgment and his will." The historian then is the honest man seeking to unravel the concrete evidence of the past for what it reveals. And the more he can enthuse this evidence, the closer will he be to the original reality.

Finally it remains to ask where Marrou's study belongs among the dozen or so manuals of similar nature published during the past two decades. He adds little to their basic investigation of the historian's techniques and work. As they, he is quite in the main stream of current revision — making history an art and a science under litera-

ture. His main value lies in the unique interpretation he suggests, yet one open to question as are those of D'Arcy, Carr, Vico, Butterfield, Gottshalk, Garraghan, et alii. Is man the measure of man, and is the human existence the springboard of human understanding — if so, Marrou will appeal to you.

- Peter G. Marron

The Silent Spire Speaks. By Fr. M. Raymond, O.C.S.O. Milwaukee: Bruce, 1966. Pp. vii-194. Cloth, \$4.95.

The author claims that his contemplative form of life, with its freedom from preoccupation and noise, permits him to see the "God is dead" cry in its more revealing reality: since God cannot be abolished, the effort to do so is instead destroying his image; consequently, it is man who is dead.

The press, with its love of slogan, has succeeded in adding to this confusion and obscuring of the truth by its multiplicity of understatement and out-of-context reporting. The answer to the contemporary situation is clarity, and this is attained through simplicity.

This book is a dialogue with a Catholic university student; the author develops the theme that Catholic education is, or should be, a quest for God. Scholasticism is said to be urgently needed, with its system of unification and simplification; it will supposedly help man relate every aspect of his existence to his ultimate destiny.

The Spire of Gethsemane speaks this one word, this all-embracing message to the one who will listen: "Michael — Quis ut Deus?" The whole book hinges on this with a variety of applications deduced

from the positive and negative aspects of the First Commandment. Michael and Satan are correlatives. "What's wrong with the world: not enough adoration — too much idolatry."

The author states that he has a passion for clarity, and while both the passion and the clarity are in evidence throughout the book, one would desire less intrusion of the individual personality and a more profound treatment of the facts. The dialogical style is tedious, but that is not the main trouble. One year of teaching today (not in the era of Catholic education Fr. Raymond once knew) at any Catholic college would no doubt leave Fr. Raymond singing a totally different song.

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

The Impact of Vatican II. Ed. Jude P. Dougherty. St. Louis: B. Herder Book Co., 1966. Pp. 88. Paper, \$1.95.

Concise and to the point, The Impact of Vatican II is a collection of six essays treating of the ramifications of postconciliar renewal on specific important aspects of Christianity. Brief and informal but not superficial, the articles concern Liturgy, Scripture, Monasticism, the Laity and Catholic Education. The introductory chapter, "History Revisited Through Vatican II." sets the stage and immerses the reader in the proper mood for what is to follow. All the articles are steeped in a lively appreciation of history as each author examines the past, relates the present and looks to the future with the faith and hope generated by Pope John's "aggiornamento." The historical perspective is not lost throughout the book and it provides the thread of

unity among such a diversity of topics.

There is indeed much to be said about this fine contribution to keeping-up-to-date in today's Church. The authors are among the most proficient, intelligent and readable men in their respective fields. No doubt the names Aidan Kavanagh, Carroll Stuhlmueller and Thomas Merton have a familiar - if not reverential - ring in many readers' ears. Every article has its own message; each author says it well. But the general theme of this paperback cries out: The Church is changing. We cannot sit back and be satisfied with things as they have been. Every aspect of Christian life must be examined carefully to see how it can be made more real to modern society. Using history as a guide and praying to the Spirit for light we all must take the necessary steps to carry out the renewal of Vatican II.

The book does, however, have its share of drawbacks. The brevity of each essay prevented the authors from presenting a full or complete examination of the problems facing the Church today. There is a lack of practicality and almost an overabundance of theory. Some aspects of renewal are not treated which are too important to be missed, e. g., Ecumenism. But this contribution of B. Herder Book Company is a laudable achievement. Each article is easy to read and contributes much to the overall picture of the People of God coming to grips with the challenge placed on their shoulders by each document issued from the Second Vatican Council. And for this reason — among many others - this inexpensive and handy volume is worth reading.

- Richard L. Bory

BOOKS IN BRIEF

A listing of some important books for which review space is unavailable.

The Jerusalem Bible (Rev. Alexander Jones, general ed.; New York; Doubleday, 1966. Pp. 2020 plus appendices and maps, Cloth, \$16.95). The most impressive Bible yet published in English, this elegant volume makes full use of modern science and scholarship in its translation, interpretation, and notes. It employs all the beauty and majesty of the English language, but always as a living language of the 20th century. Based on the interpretations adopted by the French Bible de Jérusalem, this English version is a translation of the original Greek and Hebrew texts which reflects decades of research, study, and translating work.

Endres, Joseph, C. Ss. R., Man as the Onthological Mean (New York: Deschee, 1965; pp. 261, Cloth, \$4.50). Basing his work on the insights of modern thought and on the wisdom of the past, the author examines the nature of man and his relationship to the cosmos.

Häring, Bernard, C. S.s. R., Christian Renewal in a Changing World (New York: Desclee, 1965; pp. xxi-480, Cloth \$6.75). This profound theological study reveals the means and sources of strength for a genuine Christian renewal. Deep penetration of the Christian mystery combines with open dialogue with modern thought to produce a stimulating challenge for every reader.

Kting, Hans, Structure of the Church (New York: Nelson, 1965; pp. xvii-394), Cloth, \$7.50). This is one of the most exciting books of contemporary theological scholarship. It re-examines the structure of the Catholic Church in the light of the Ecumenical Council.

O'Dea, Thomas F., The Sociology of Religion (Englewood Cliffs, N. J.: Prentice-Hall, 1966; pp. viii-120. Cloth, \$3.95; paper, \$1.50). This study of the contributions of the most important theorists in religion and sociology explores, among other points, the association between religion and other elements of social structure, such as region, occupation, and class. It systematically contrasts and compares the major religions of the world, and probes the role of religion in conflict and strife.

Spicq, Ceslaus, O. P., Agape in the New Testament (Vol. 3: Agape in St. John; trans. Sr. Marie Aquinas McNamara, O. P., and Sr. Mary Honoria Richter, O. P.; St. Louis and London: B. Herder Book Co., 1966; pp. ix-262, Cloth, \$6.25). In 4 chapters, the author treats of John's writing on Love in the Apocalypse and the Fourth Gospel, combining the light of philological research with the warmth of Christian devotion. Appendices treat of some specific questions regarding love in the Synoptic Gospels, and in ancient pagan and Christian circles.