

March, 1967

Vol. XVII, No. 3

CONTENTS

HAVE STIPENDS BECOME MEANINGLESS? Editorial	66
PARADOXES OF THE RESURRECTION Bonaventure Midili, T.O.R.	67
THE FRANCISCAN IMAGE TODAY Celestine Regnier, O.F.M. Conv.	70
SOME CONSIDERATIONS ON STRUCTURE AND ORDER Jane Kay Sanderson	78
MARGINALS ON PERFECTAE CARITATIS — VI	82
CONGRATULATIONS TO NEW PROVINCIAL AND DEFINITORS	91
BOOK REVIEWS	93



as the rancis shed with the approval of ecclesiastical superiors by the Franciscan Institute f. St. Bonaventure University. Indexed in the Catholic Periodical Index. Editor: Michael D. Meilach, O.F.M. Circulation Manager: Mrs. Joseph Cuchiaro. Second class postage paid at St. Bonaventure, New York, 14778, and additional mailing offices. Subscription rates: \$3.00 a year; 30 cents a copy.

COVER AND ILLUSTRATION CREDITS

This month's cover, **symbolizing** the Resurrection, as well as the illustrations inside the magazine, were drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure University's theology department

Have Stipends Become Meaningless?



In a Vox Regis article, Mr. J. William Reitter surveys recent contributions by canon lawyers and theologians to the Mass stipend question. He easily document the fact that discontent with the present system is wide spread, and gives clearly and forcefully the reasons for this dissatisfaction: the taint of simony, financial imbalance, and liturgical obscurity. The author goes on to distinguish the two types of offerings: Sacrificial Gift

and Stipends; then, after an extremely enlightening, if brief, historical survey, he sets forth some possible solutions for our time.

At the Franciscan Sisters Educational Conference last Thanksgiving three of the priests present engaged in an informal discussion on this subject, which generated much more heat than light, with emotional tides of rhetoric sweeping away all possibility of achieving any light or clarity "I serve the altar," one was heard to exclaim heatedly, "and I have the right to live by the altar." Yes, but...

We are all aware of the theological explanations; and no matter how repulsive the trafficking becomes, we are reluctant indeed to label it simony. The question concerns rather the liturgical, the ascetical, and even (yes) the financial anomalies that result from the present stipend system. We concur heartily with Mr. Reitter's conclusion: "... armed with an historical perspective, an evangelical persistence and the cogent backing of modern theologians, we can [and, must] gradually change the thinking which is responsible for the status quo."

Fr. Michael D. Meilach, ofm

A Sermon for Easter Sunday



Bonaventure Midili, T.O.R.

Fast has become feast
Death, life
End, beginning
Seed, flower
Winter, spring
Evening, morning
The night of darkness, the light of day
Alleluia, Alleluia!

Death has become life
Burial chamber, bridal chamber
Tomb, Womb
Death shroud, raiments of glory,
Mortal wounds, everlasting gems,
A laying down, a rising up
The end of defeat, the beginning of victory,

Alleluia, Alleluia!
End has become beginning
Time, eternity,
Earth, heaven
Egypt, Israel
Image, reality
Mystery, revelation
The seed of prophecy, the flower of fulfillment
Alleluia, Alleluia!

¹ Vox Regis is one of two seminary publications which hold a member ship in the Catholic Press Association. It is published by the seminarians of Christ the King Seminary, St. Bonaventure, N.Y. The Winter, 1966, issue, it which Mr. Reitter's article appears, is out of print; hopefully reprints will be available of this excellent article.

Seed has become flower
Doorpost, cross
Lamb, Eucharist
Reed sea, baptismal waters
Pillar of fire, paschal candle
Walls of Jericho, stone of a tomb
Winter of exile, spring of deliverance
Alleluia, Alleluia!

Winter has become spring,
Damnation, salvation,
Guilt, innocence
Punishment, mercy
Pagan, Christian,
Sinner, saint,
Darkness of slavery, light of freedom
Alleluia, Alleluia!

Darkness has become light
Enmity, friendship
Faithlessness, faithfulness,
Harlot, bride
Orphan, child
The rejected, the beloved
The night of separation, the day of reunion,
Alleluia, Alleluia!

Night has become day
Doubt, faith
Despair, hope
Fear, courage
Hatred, love
Loss, gain
Dusk of sorrow, dawn of joy
Alleluia, Alleluia!

Dusk has become dawn
Tears, forgiveness
Penance, pardon
Lamentation, hymn
Grief, gladness
Miserere, Alleluia
Twilight of wandering, brightness of welcome
Alleluia, Alleluia!

Father Bonaventure Midili, T.O.R., former chaplain at St. Gabriel's School Nursing, Little Falls, Minn., is now prior of the International House of the Franciscan Third Order Regular, in Rome.

Twilight has become brilliance
Fault, virtue
Unclean, clean
Lust, purity
Body, spirit
Old, new
Sunset of malice, sunrise of sincerity and truth
Alleluia, Alleluia!

Rags have become riches
Sackcloth, satin,
Ashes, adornment
Fish, flesh
Bitter herbs, milk and honey
Evening of Lent, morning of Easter,
Alleluia, Alleluia!

And who has done this? I pray you, Who has done all this? JESUS OF NAZARETH, whom they crucified! He is the Lord!

How did He do all this? By His rising from the dead . . . with a mighty and outstreched arm All is transformed. All is changed. All is renewed. Death is life . . . failure, achievement.

When did He do all this? On this day which the Lord has made. On this, the glorious day of His Resurrection from the Dead.

Why did He do all this?

To bring us the unshakable certainty that we are beyond time... in Eternity.

We have passed on to our home above.

No longer can the pain of this time reach the deep places in us... it can only touch what is dead in us.

We have only to do with God, for our life is hidden with Him. Our life in Christ must take its form and stamp from this day, on which all has been renewed and transformed.

For now our roots must be from above:

"Seek the things that are from above, Where Christ sits at the right hand of God. Have a mind for the things that are above, not for those of the earth." ALLELUIA! ALLELUIA!

ALLELUIA! ALLELUIA!

The Franciscan Image Today

Celestine Regnier, O. F. M. Conv.

What does it mean to be a Franciscan today? More specifically, how are we, as Franciscans, applying and fulfilling in just measure the ideal and spirit of our founder, Saint Francis? Every so often we have to take stock of ourself for several reasons: first, to assess the meaning and value of our individual life as compared to the heritage we should be carrying on because of our profession of a distinctive way of life; secondly, for a renewed review of the nature and character of the life to which we have dedicated ourself so that our purpose remains clear and genuine.

It may be a matter of possible concern that one of the reasons for the disturbing lull in vocations to the Order might be due to some ambiguity regarding the Franciscan's basic image. We hear repeatedly that today's youth wants to know and see. As a possible candidate to the Order, he wants to know what the life is, what it has to offer him as a unique way to spiritual fulfillment. In order to meet this demand we must have a deep appreciation and conviction of the basic substance of our mode of life. We also want and need a sense of confidence and security for ourself.

Serious consideration of present-day identity, nature, purpose, particular means to special end of the Franciscan life requires very honest and sober analysis of the direction our life assumes each day. Our meaning and value cannot rest solely on tradition, foundation history or the personal zeal and teachings of Saint Francis. All that is historical fact which gave special character and motivation to the Order at its inception. We are concerned with the now.

With Christ's gospel the all important factor is how much is Christ's message finding its way into today's society. The Gospels lose their force and persuasiveness to the extent that the spirit of his message is not applied by mankind today. This does not mean that the bible should answer twentieth century questions but that twentieth century man should find himself in the bible. The difference is not mere academic quibbling. It is what Pope John XXIII referred to when he said "The man today, just as much a the man who read the Biblia paud perum on the walls of the churches of old, has a keen desire for the word of God. Man awaits it and listens to it with the same devotion with which the Hebrew people welcomed Esdras' reading of the sacred book after the harrowing events accompanying their return from captivity."

The reason for what may seem a sudden digression is to point out that the relevance of the Franciscan Order springs from today's Franciscan reading the word and ideal of his founder, identifying the spirit revealed in Francis' purpose and direction and finding himself therein. In that life and teaching today's Franciscan recognizes a particular way to life in and with Christ. And it is applicable in any age just as the gospel is. Neither Christ nor Francis spoke to an age; each spoke to man whose environment may change considerably from one transition to another but whose problems and challenges remain essentially the same. Man has always to deal with himself, with people, and with the goods of the world. These present the same temptations, the same problems, in any era.

Man's purpose in life has been the same from the time of creation: to love God and man because of God. More precisely, it is to love God with the whole heart, soul, mind and strength (Mk. 12:30). This is the first comnandment. It does not refer to the time of Christ's sojourn on arth. It belongs to man, created



to the image and likeness of God in all times and in all ages. Similarly, when Saint Francis speaks to his followers he is not to be considered in the past but now, in the present. He speaks to man living today, professing his rule of life. The spirit and purpose of that rule of life ever remains the same.

Therefore, when we speak of the Franciscan Order today, what it is, what is its purpose and character, we must realize that although our mode of living has changed with the march of industry, science, economics, philosophy, still man is man. Instead of moving by camel caravan he may now be jetting and orbiting the earth; nevertheless his purpose has not changed. He is still to love God with his whole heart, soul, mind and strength. To forget this or allow it to become hazy is to de-emphasize the all important fact that Francis' main concern is the fulfillment of man's primary purpose in life.

ather Celestine Regnier, O.F.M Conv., was appointed to his sixth term last ptember as Novice Master for the Conventual Franciscan Province of the maculate Conception; the Novitiate is in Middleburg, New York.

Today's Franciscan should not want anything less than Christ or Francis when it comes to love of God and the desire for perfection.

The man who allows himself to be attracted to himself, to mankind and the world will not fulfill the love he should have for God. The possibilities of failure are great. The challenges stemming from self, man and the world are endless. The scribe to whom Christ spoke about loving God entirely expressed it well when he said that this love of God and neighbor was a greater thing than all holocausts and sacrifices (Mk. 12:33). Christ then told the scribe that he was not far from the kingdom of God. Again, in his most disturbing sermon on the mount. Christ said that we should be perfect as also our heavenly Father is perfect (Mt 5:48). This wasn't meant just for the multitudes who followed to hear his word. Christ spoke to man. And Saint Francis, embracing those words and mindful of Christ's counsel that if we want perfection to sell what we have, give to the poor and follow him (Mt. 19:21), regarded poverty as essential to perfection.

With Christ, Francis considered the goods of the world as a grave liability to complete love of God. They can blind a man; distract him from his life's goal. They can, indeed, be the cause of his eternal damnation. Christ told mankind not to store up goods of the earth, but treasure in heaven (Mt 6:19), that it is easier for a came to pass through the eye of needle than for a rich man t enter heaven (Mt. 19:24), that w should not be concerned with wha we shall eat or wear, that Go knows our needs and will provid for us (Lk. 12:22). According to Christ, perfect love of God i linked with poverty and Franci simply accepted what Christ sal and made it his way of life.

Can this poverty which France talked about so lovingly and em braced so completely still be on of the notable marks of Francis cans today? The question is no intended to imply that poverty no longer possible, but rather t analyze both its nature and appli cation for the fulfillment of the Franciscan spirit and ideal in the twentieth century. Today's Fran ciscan should not want anythin less than Christ or Francis when it comes to love of God and the desire for perfection. And of all the possible failures he know that the most subtle and de vastating result from a strang kind of hallucination that en ables one to be convinced that h loves God deeply whereas his lov is a mere shadow. It enables hin too, to regard himself as a sincer Franciscan, whereas he is no able to say how he lives his vot

poverty because it is a word rather than a way of life. Its meaning lies in the past rather than in the present.

That the Franciscan must use material things in his work need not lessen or tarnish his love of God because he does not allow himself to be attached to worldly things. He merely uses them. And this is not a subterfuge of some sort, it is a fact known to him and evident in countless manifestations of his spirit of poverty. He has to be a very sure of this as

a matter of honesty to himself and to Good. He knows that confusion, contradiction and finally unconcerns can overtake him because self love is a major enemy to his dedication to the Franciscan prignciples.

The use; of material goods with good reasson should not in any way disprove, belittle or contradict our liove of poverty. Francis never meant poverty to relate to the use or non-use of things. Poverty was never meant to relate to the dollar, so that one without

THE MYSTERY OF JESUS

Pierre R. Bernard, O. P.

"The Mystery of Jesus takes the reeader beyond the mere narrative of external events into the very heart, mind and soul of our divine Lord, showing us both the reality of his divinity and humanity... It is a true masterpoiece and deserves to be a bestseller, as evidenced by the acclaim it has received in its Freench, Spanish, Italian, German, and Portuguese editions."

— Rev. Joh.;n A. O'Brien Notre Daz:me University

Two volumes

\$ \$15.00 the set

At your bookstore or order from

ALBA HOUSE

2187 VICTORY BOULEVALAD STATEN ISLAND, N.Y. 105/314

a cent in his pocket is poor whereas one with money is not poor. The indigent of this world might well be avaricious lovers of wealth. It is a matter of intention, genuine, Christ-centered and God-loving.

Certain principles and preferences are necessary to this spirit of poverty. A desire to avoid the superfluous and, of necessity, to be concerned with what constitutes the superfluous, identifying and avoiding it not merely in important matters but in small things because it is in a host of small observances that the vow remains meaningful and alive. A concern for moderation in permissible things, keeping a leash on ourself in the use and enjoyment of material goods. This leads to a spirit of self denial even in permissible things and an alertness to opportunities to apply this self-denial. Virtue, after all, is something that is actually lived, not just once in a while, but as an integral part of daily life, and it depends very much on one being able to point out for himself specific instances of poverty on a regular basis.

In no way is poverty observed by taking umbrage in the false security of a superior's permission. Generally, although this may be open to question, a superior presumes that a subject asking for something is aware of the basics of poverty and that he considers his request a just one. But a superior's permission still does not abolish an act of propriety or of

attachment. This is the subject's doing and it is his guilt. A superior might be neglectful in not probing a matter sufficiently. That is his omission. But anything definitely against the principle and spirit of poverty, even though agreed to by the superior, remain a violation of poverty. It is the individual who professed to liv in poverty and it is up to him to do so as professed.

Of necessity, poverty implies li mitation and an understanding of its meaning. We must also se where and how it can be applied At times this may involve ver notable deeds, but mostly the or dinary is the rule, the so-calle unnoticed little acts that all go t form a very strong foundation In his book, In the Spirit of S Francis, Father Theodosius Fold asks if the day is past when w save a scrap of paper for a casua note or the stub of a pencil be cause there is still some use in i To some this may seem silly, bu that would be to ignore the a important point that we do have to have poverty on our mind an we do have to be performing act of moderation and limitation an self-denial in order to be living it. A retreat master once said tha it was an occasion of sin fe some Franciscans to enter a Fig and Dime, simply because the bought for the thrill of buying and possessing.

We cannot be poor and at the same time be creatures of con venience. And we may be often guilty of many such failures with

out even being aware of it. A for a lower one. For the thrifty, very profitable check-up on this is to take an inventory of our room (Saint Francis wouldn't like that term our). And the inventory should be an honest one, a true evaluation of need and superfluity. We may find that we are holding onto things that we've never had use for and simply cannot surrender; or else things we've finished with (like a book) and will have no further need of. Yet we still hang on to them for no to have them around.

everyone is, how much is moderation and self-denial on my mind and in my acts, when I shop, when I'm recreating, when I travel, when I have to eat out. It should be a matter of disturbing concern if we cannot regularly point to some definite act of poverty. Acts of poverty exist in using things with care, never allowing anything to be willfully damaged or abused, having an eye to preserving things in the house, in our room. And when we must use money, we are to do so with moderation and a just sense of necessity, to shop with a sense of economy, as any sensible housewife does for the good of the home budget. Here is where the Franciscan often may be guilty of failure principally because he has no sense of values and no idea of how to save. For instance, he shops at a convenient store instead of where prices are lower, or else he accepts the first price mentioned instead of trying

shopping can be a definite exercise of poverty.

Of course, the entire subject of poverty and the religious life boils down to love of God. This is something that can be talked about very glibly and even with very spiritual overtones but still in reality leave much to be desired. There is only one basic reason for entering the religious life and that is that one's love of God is so far reaching that it reason other than that we like cannot be satisfied with anyone or anything beneath God. As one A practical consideration for enters the religious life he feels this love not as something in full bloom but rather as a seed needing special surroundings and conditions so that it will eventually flower. That this love should grow into an intimate life in God is an absolute prerequisite to a willing observance of poverty. God must be the all consuming attraction and passion. In other words, we are to love God with whole heart, mind, strength and

Neither poverty nor the religious life can be lived without a continual striving and desire for complete union with God. "My God and my all!" Otherwise there will be a gradual paring down of principle and value until the ideal becomes hazy, nebulous and mediocrity soon takes over. Then will be the futile and sad attempt to serve two masters. When, on the other hand, one loves God he possesses everything and is satisfied with the least of things. He is a Friar Minor in name and in life.

He refers all things to God who has true dominion over all things. He regards attachment to anyone or anything as the usurpation of God's dominion.

When the devoted religious must use the things of the world he does so as a servant serving his master, but with love always elevating that service to a noble gift. So it was with Saint Francis, and so it must be with those who look upon themselves as his followers and disciples. In this light there is no confusion or misunderstanding or lessening of Francis' ideal. Poverty is still a beautiful lady and her beauty shines forth in the genuine spirit of Francis today.

Bethlehem, Nazareth, the cross all teach us that the servant should not be greater than the master. How contradictory it is, then, when a Franciscan seeks to satisfy his every whim, who has an abhorrence for the slightest inconvenience so that he labors to avoid it at every turn. How contradictory, too, when he grasps at everything big or small that will serve to cushion his life with ease. Poverty should include some semblance of having to rough it at least to the extent that we lack some conveniences. Basically, the spirit should be, how much can we do without and still fulfill our office and assignment? Poverty demands that we question our motives and desires, that we analyze our so-called needs, not according to the principle of the world but of the spirit of renun-

ciation which is one of the essential elements of poverty.

Poverty requires that we have a very real appreciation of mo deration and honest needs. This does not stem from rule or regu lation, but from a heart aflan with the love of God. If pover is to be real it must contain r nunciation, detachment and di pendence. They must be on of mind daily, and frequently should be rejecting things becau they either violate or tarni what Franciscanism stands for. this end a profitable, indeed ne essary, habit is to examine he often we reject things because poverty: how often do we judi things as being permissible cording to the spirit of renunci tion, detachment and depend ence? We may find that too oft we seek to escape even minor d nials.

Thoreau said many wise thin "Most luxuries and many called comforts of life are not of ly not indispensable, but positi hindrances to the elevation mankind. With respect to luxur and comforts, the wisest have et lived a more simple and meas life than the poor. None can an impartial or wise observer human life but from the vant ground of what we should voluntary poverty." Franciscant calls not only for the vow of p erty but for the love of it. T true Franciscan feels shame w Saint Francis when he meets reads about someone poorer th he is. Christ's words are ve

precious to him: "The foxes have their holes and the birds of the air their nests, but the Son of Man has no place to lay his head."

The Franciscan knows that poverty, as well as the entire spiritnal life, can be lived only with constant care and watchfulness, allowing for the use of genuinely necessary things while alert to the avoidance of the superfluous and extravagant. And he is ever concerned with the real meaning of what is superfluous and extravagant. In time he forms a set of principles about his beloved poverty based on the purpose of his founder which is often the subject matter of his meditation. Because he loves poverty he fears material things, mindful of Saint Francis' words: "Excessive security leads to lessened caution against the enemy."

He is aware of this danger as he concentrates on living his poverty in the midst of material surroundings in his friary and in the world. But he is also aware that as long as he is concerned with moderation, renunciation, self-denial and detachment, his poverty is very real. He is very jealous about his love of Lady Poverty, and he offers her many gifts: something properly cared for, something saved, some self-denial, avoidance of waste. There is nothing vague about his poverty. It is very real. It is observed by a regular functional practice of what should be used and what should not; what should be spent and

what should not. The Franciscan is concerned with the same thoughts expressed by Gaston Courtois:

It would be wise for religious to examine their consciences frequently on their spirit of poverty according to some acceptable list: Is our happiness less and less dependent on the possession of material things? Do we desire at times to experience some inconveniences, some difficulties, like the poor in the world? What is our reaction to denial of permission or privation of things we would like to have or feel we should have? Do we surround ourselves with superfluities which gradually build up our life into a picture opposed to the crucifix we wear or place on our walls? What is our attitude towards asking permission? Do we shy away from this as often as possible? Do we ask permission for things that are a little dubious? Do we stretch tacit permissions or general permissions as far as possible? Do we seek to obtain things from relatives that are ordinarily not provided by the community? Do we use things as though they belonged to someone else or as being the property of the poor?

The Franciscan character is expressed in such definite concerns. They do not comprise the entire nature of the Franciscan spirit and ideal, but there can be little fear that where they are considered vital, there is anything vague or nominal about our life and individuality.

Some Considerations on Structure and Order

Jane Kay Sanderson



Today more than ever we need to recognize that the gift of solitude is not or dered to the acquisition of strange contemplative powers, but first of all to the recovery of on e's deep self, and to the renewal of an authenticity which is twisted out of shape by the pretentious routines of disordered togetherness.

In a recent letter a priestfriend queried: "Is there a structure in the Christian laylife in the world which supports the unmarried single person?... In a recent series of lectures, Van Kaam brought this out... that we need structure for fulfillment... No matter where he is, or in what way he looks for it, man is going to have rules, regulations. a pattern of life to guide him, a norm to direct him by which he can evaluate. Of course, this is quite evident in the convent or monastic religious life... but is this so accessible to the lay single person in the world? How does she manage it? Does she have to construct it for herself? Is this perhaps one of the open challenges as a result of Vatican II?"

To begin at the end, yes, this is perhaps the challenge of Vatican II — that man is being stimulated to probe relevance, re-

lations, and right conduct, no simply in the name of spiritualia ty or science. but in the name of life! The fesult, not yet net is that men and women are speak ing of the wonderful things of God "in various tongues." The vision and expression (or tongue) of Harvey Cox and his Secular City is one instance. Many other are speaking in diverse language of a similar awareness - "that the church is not a building, a budget, a program, an organization. It is a people in motion, and 'eventful movernent' in which bar riers are being struck down and a radically new community beyond the divisivenes of inherited labels and stereotypes is emerging."2 The crucial insight here is that the church (with a small "c") is a people in motion, a living people!

The substance of my ensuing reply revolved around my private contention that the word "struc-

does not serve truth in this context. It is misleading because it normally denotes fixity of existence, form, and purpose. Webster defines structure as "the arrangement or interrelation of all the parts of a whole: manner of organization or construction." This is a logical development of the root which comes from the Latin "struere." meaning to heap together, or arrange. But the crucial connection lies in its further reference to "building: a term applied to a fixed construction." The mortar of mixed meanings creates a very solid impression that a structure is an unchanging framework! The situation in contemporary religious groups witnesses to the devastation caused by the application of the literal notion of "structure" to the religious communal life — or existence. I don't think it can be done and remain a valid expression of life in the

full sense of that term.

"Structure", then, is not the word or reality with which to express the fabric of unique activity and involvement of an individual or community in confrontation with life. However, there is a word which does so express such a continuity of action and invol-

ture" is neither suitable nor use-

ful to convey the meaning in-

tended by Van Kaam. Although

the word is used by reputable

thinkers and theologians, it never-

theless retains an ambiguity that

Where "structure" implies a

vement: that word is "order."

static existence, a rigid style, an unchanging stance (obviating life by its very definition), "order" embraces form without rigidity, stability within diversity, and movement without maneuvering. Order. not structure, prepares and defines that growth which is of the essence of life — "that property of plants and animals which makes it possible for them to take in food, get energy from it, grow, adapt themselves to their surroundings, and reproduce their kind." A quite dynamic description of an ordered existence!

Psychology and sociology have studied the results of misconstrued concepts as found in the lives of leaners, those who have preferred to let a structure carry and support them until they were betrayed by its constancy, its unloving liabilities. People who lean toward dependence cannot truly love. The element of surrender to another, essential to growth, has been negated in favor of a stable situation or a "fixed construction" comfortable and conformable to the individual's need for security through irresponsible subjection. Such individuals have never acquired the ability to relate personally to others in a genuine response of love - a response which would allow them to open to the possibilities of taking in food (life's experiences), developing energy (motivational power), and incorporating this energy into the total personal response which is their word of God to the world. Lacking personal rela-

¹ Thomas Merton, "Franciscan Eremitism," THE CORD 16 (1966), 364.

² Harvey Cox, The Secular City (New York: Macmillan, 1965), 226.

tionships, the impersonal structure replaces the "other," and motivation deteriorates into behaviorism. Change is feared where it threatens the lifestyle, while want of it will mean the strangulation of life itself.

A way of life must not only allow for change, but should expect and plan for it, create conditions that nurture it. This will be possible only where true freedom exists — where there is place for personal response.

Form, stability, and movement are inherent in true freedom as they are in life. They may not be defied without danger to the integrity of life itself. "'Form' carries connotations preferable to 'style' in that 'it is a particular way of being which gives something its nature or character' it reflects an immediate relation to being which 'style' — a manner or mode of expression in language (a material reality predominantly); a specific or characteristic manner of expression, execution, construction, or design' does not." The term "life style" or "structure" does not project the image of a spontaneous effort at order which the expression "form of life" creates. Such splitting of semantic hairs is necessary for an authentic understanding of the failure of exhaustive studies to find the cause of the disintegration of individual and communal lives.

One of the most costly mistakes of religious communities appears to have occurred right here --in believing a structure or lifestyle to have the value of a lifecause, and thereby making human needs and primal activities serve structure instead of vice-versa. Origins indicate that in the early church those desiring to live "consecrated" lives eventually came together simply, to share a peaceful ordered existence in a common mode of expression. But with the fading of fervor, and the weakening of the motivational web, laws became necessary to supplement a hitherto spontaneous dedication to order and a scale of values. Gradually what had been inaugurated chiefly to supplement sincere good will and an active good choice of an environment. hardened into a "way of life." An embossed life-style usurped the idea and ideal of true order and peace — and religious living.

With this development, order could piously degenerate into system, and system could build itself an unimpeachable practical structure, setting up discipline as the deity of the day. That which was a way of life for the strong became a way of death for the weak. Because people too easily incline to seek support from a fixed construction rather than from faith and a firm, intelligent conviction, a structure can be a deadly thing. The harm is not

Miss Jane K. Sanderson is at present training for the profession of court reporting; she resides in Los Angeles, Calif.

in having the framework, but in the erroneous notion that this framework is to be somehow equated with a cause of life. Impossible. In man life is caused only by love.

Paradoxically, the awareness that one's responses are "governed" by the "law of charity" can abort incentive to live. In such circumstances, an individual may never come to complete awareness of himself as a unique person, never throw himself into a real relationship of love and friendship involving and demanding a deep gift of self to another in trust, an opening of person to person — a true communion.

The overpowering appeal of Vatican II is precisely the compelling challenge to throw off false attitudes of simulated service—to "worship the Father in spirit and in truth." Worthy service is ordered attention. This must incorporate the entire gamut of a man's potential for an ordered existence.

"No matter where he is, or in what way he looks for it, man is going to have rules, regulations, a pattern of life to guide him." True enough, but he must be the master, not the slave of these. They must serve his life, not his death. When a structure (and rules and regulations are this) is used as a crutch to be leaned upon, a security device, or the ackbone to hold the body together, it is a disability and a azard. When it begins to disingrate — as all human creations

eventually do, its dependents will fall and fade with it. For the free person the rules and regulations which "govern" or more truly order his life are not pre-planned stereotyped canons, but spontaneous antiphonal responses sung to the psalm of life!

To sum up: order, not structure. is essential to the single unmarried woman in secular society, as it is to her contemporary in the cloister. Both are striving to perfect a relationship in love, in a Christ-engagement of cosmic proportions. Both are responsible to self - not to society or environment — for the fulfillment of this relationship. To spend time seeking a structure involves an unnecessary preoccupation with nonessentials at best, and a dissipation of useful energy at worst. The end achievement is an illusion of growth through program.

Order we must have — but we do not search for this. It is the fruit of a constant response to the question and answer of creation. It is a new creation born of the union of complementary parts, the blending of reason and will under the action of grace — or the grace of action. With the elements of life, being, and person, one forms a plastic pattern of movement within one's life; the fullness of a relationship (fulfillment) is the goal.

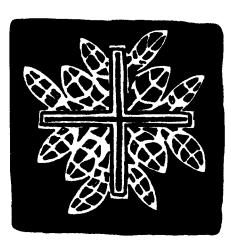
The ability to respond to relationship in life with creative recognition and reverence is the peculiar charism of the artist, the genius, and — the saint!

Marginals on

Perfectae Caritatis — VI

Mother Mary Francis, P. C. C.

For the past several evenings we have been listening in our monastery to tape recordings and reflecting on our advantage over those who have only depersonalized tape recorders. Ours is highly personalized. By which is meant that unless a living person turns the reels, they do not revolve with dependability. any predictable fourteen-year-old recorder, once the gift of many friends together, has served the community with laudable devotedness. It has brought us the voices of our sisters in other monasteries at



home and abroad, ushered the outstanding theologians of our age into our cloister, given us bonus retreats, and played in our own refectory return engagements of Blackfriars' productions of our plays. Now its old mechanical heart is not what it used to be.

After a dozen valiant turns, i shudders from the effort and stops to rest. And the machine' frequent salubrious pauses tend to produce such very odd auditor effects, that we have found it nec essary to call in an engineer. That is, one of the nuns perches or a high stool next to the tape recorder in the middle of the refectory during our evening repast inserts her right index finger in to the left reel's chest cavity and stimulates the heart action. These constant manual revolutions rous seraphim (the name given to out tape recorder in salvation history to new efforts. As I announce the beginning of collation th names of the sisters who are take ten-minute turns at this en gireering feat, thoughts arise my heart. One is satisfaction that no one laughs. It does not seen

in any way ludicrous for a Poor Clare tape recorder to function only with sisterly aid. Another is that we need only fifty books of S and H green trading stamps to become the proud stewards of a new and youthful tape recorder. And, already, we have one book. A third is a serene joy that both these things are true.

It seems safe to say that most religious are presently sincerely searching for a new and realistic witness to the voluntary poverty which "Perfectae Caritatis" says in #13 is "highly esteemed especially today as an expression of the following of Christ." Anyone who has had the opportunity to speak personally to many young religious in this generation will have discovered the holy unrest among them as they reach out for sincere and timely expressions of poverty. Sometimes they sound critical. They question. They summon the community before the tribunal of their desperate need to find us genuine. Actually, they are not usually critical so much as simply seeking to be part of the constructiveness and the resurgence which is churning within the very heart of Holy Church herself in wonderfully challenging times. It is our business either to bring believable answers to their questions or honestly to admit that we do not know the answers and initiate a community search party

to look for them. It is our duty to be found genuine.

There are few things more disconcerting in the present preoccupation with evangelical poverty, however, than the spectacle of religious who are ardent and glib in the panel discussions, but surprisingly weighted down in their own lives. It is certainly not hypocrisy. It appears to be lack of integration of life and a want of coordination in living.

"Perfectae Caritatis" allows for new forms of voluntary poverty. As they are sought and experimented with by communities and Orders, it may be more important than is realized in some quarters to seek an individual renovation as well. The most availing way to share the poverty and insecurity of the inner city dwellers remains basically to live poorly and insecurely when one is not physically in the inner city. It is no good to emerge from a maze of comforts and the small clutter of conveniences to serve the poor, and then return to the maze and the clutter. The best gift a religious can bring the poor is her own poverty. The highest service we can render the world's deprived is the joy-bringing of our voluntary deprivation.

Obviously, this does not mean or even imply that religious must live in destitution if they are to have fellowship with the destitute.

Mother Mary Francis, P.C.C., author of Strange Gods Before Me, A Right to Be Merry, several other books, plays, and poems, is Abbess of the Poor Clare Collettine Federation in the U.S.

Still less does it suggest that compassion for squalor can spring only from unloveliness of life in one's own surroundings. Rather, whether seemingly or actually paradoxical, it is most often just the opposite. Involvement and relevancy are the darling words of the hour. We shall want to be on guard against the threat that popular phrases invariably pose: superficiality.

Both involvement and relevancy belong primarily to the spirit, to the heart which expresses them exteriorly. Thus, there is for religious only one authentic involvement with the poor, and that is to be poor. Without an interior attitude of poorness, one can have no proper fellowship with the poor. More especially, one cannot be a cleansing agent in the swelter and sweat of unbeautiful poverty unless one is oneself clean and uncluttered of heart. Lacking freedom ourselves, we cannot be a liberator to those whom misery fetters. We can only teach them the worse and deeper misery which / i3 servitude to gimcracks or ease.

It is the quality of our being which touches and ennobles the poor beyond any service we can perform for them and even beyond any external sharing of lots. That is why it is equally possible for the cloistered nun or the priest-worker to serve the poor. It is merely a case of different external expressions of the same quality of being.

If we study the poverty of our seraphic Father Francis, we quick-

ly discover several of its striking characteristics. Two of these were his decreasing material needs and his increasing capacity for enjoyment. The poorer Francis became. the less cramped was his soul. Because he had such a zest for junking unessentials, his talent for enjoying life's good things grew steadily more highly-sensitized There must be very few men who ever had less of earth's goods than Saint Francis had after his conversion. But there has probable never been a man who had such a good time on earth despite the plenitude of his sufferings. Ever more particularly, there is likel no one who enjoyed the good things of earth more. Because h was so clean and uncluttered of heart, Francis had eyes to see the pleasurable things which busic men have no time to see, and h drained the pleasure out of then with an enthusiasm which some times annoyed and sometimes dis concerted those of his brethre who were lesser friars in a sens not intended by the saint when he named his brotherhood.

Brother Masseo found it irritating that hungry Saint Francicould feel so festal over odd bits a bread and a running stream. From the could not even summon up ar particular admiration for the funiture. While Francis thrilled the graciousness of God who he provided a table just beside the water supply, poor Masseo count see anything but a flat ston Furthermore, thought Masseo, the stone had always been there.

was just one more of those anyhow things of life, not worth his attention. And so the two friars picnicked together, but only one had a good time. It is probably safe to say that Saint Francis would also have enjoyed wine instead of water, almond cakes instead of bread. But the important thing was that he could enjoy either one. The point is Francis' talent for having a good time. For it is the talent of the truly poor who have elected to be so for the love of the poor Christ.

The Poverello might have considerable trouble of mind over our clichés about giving up pleasure that we may have joy. His own life makes it quite clear that Francis, who certainly held the secret of joy, by no means despised pleasure. He found pleasure in song and embarassed Elias by calling for singing as death came upon him. It shook some people to witness a man having a good time dying, which is just what Francis did, as Saint Clare did after him, thanking God with her last breath for his thoughtfulness to have created her.

Few things could be more ludicrous than depicting St. Francis as a gourmet, just as few things could be more disgusting than claiming he was a gourmand. But we may miss the vital principle if we simply laugh or are merely repelled. Francis was not a gourmand at life's broad table of pleasures because he respected and appreciated good things too much to devour them in such

quantity as to lose the power to savor them. He was not a gourmet among the delights of living because he was never that tired or that bored with simplicity. The robe of his freedom was too beautiful to be spoiled with ruffles.

Now, is this way of thinking mere idealistic spinning of words? Is it not something less real even than foolishness to talk of beauty and pleasure and freedom to the wretchedly poor who live in squalor and misery and embittered dependence? Probably it is. Likely enough it would be the worst thing we could possibly do. However, to talk and to be are definitely not the same thing. Each can exist (and often enough do) independently of the other. So we could venture to say that as unavailing as it is to talk of beauty and pleasure and freedom to those who do not have and who may be too involved with hunger and cold and insecurity even to aspire toward anything but the immediate assuagement of those needs, just so availing is it that we should bring to the poor and suffering the quality of our poor being, our own voluntary poverty which must be beautiful, gay and free if it is authentic.

There is a deep relationship between the present search for valid and currently meaningful expressions of evangelical poverty and the present enthusiasm for healthier concepts of mortification than have prevailed in some areas of religious life in past cen-

turies. That searchers can get off the track and enthusiasts get carried away to a new extreme is only to be expected if we have made anything at all of the pattern of human history over a test period of some two thousand years or managed to pick up a few bits of presently relevant information from the behavioral graphs of our pre-Christianity forebears. If it is not surprising, however, it is certainly something indicating action to be taken, action as elementary as getting back on the track and as radical as establishing balance. Thus we shall not want to testify to our awareness of the need for a presently convincing witness of poverty by fulminations against past and perhaps cozier concepts of it. This was never Saint Francis' way, as was mentioned in another marginal.

We shall simply want ourselves to search, and with God's help and our father Francis' inspiration, hope to find. Neither would we manifest an especially striking grasp of mortification by shouting down the mortifications others have practised in the past, still less by descending to contempt of them. We shall want only to recover a vision that does seem to have got, if not lost, at least obscured somewhere down the path of the centuries since the earth was fortunate enough to have Saint Francis walking around on it.

The poor and mortified man is the freely dying man. He has

chosen to be without many things so that he may more easily be God's, for he knows that overdoses of earth have the same power of enslaving the addict as doses of any other drug. He has discovered the pearly paradox of losing one's life to find it and being killed with the psalmist all the day long — but for a reason. It is invariably only the dying man who appreciates to the full the beauty and joy of life. This seems to be the healthy and invigorating idea which is struggling to extricate itself from the "new look" in mortification, or rather in the lack of it, which is actually a painted clown's face over truly noble features beneath.

In the same way that really great Christian humorists always take God very seriously, Saint Francis was joyous in poverty, gay in self-discipline, bent on losing his life so that he might save it. He always took God at His word. and so he thought that falling into the furrow of earth's sorrows was not at all an unattractive modus vivendi. We have presently too many reenactments of the odd spectacle of seeds trying to climb up and out of the furrow. For isn'tthis what we do when we pretend that mortification and self-discipline are outmoded, that when our Lord threatened that such seeds would "remain alone," he meant only pre-twentieth century seeds?

Saint Francis was a thoroughgoing realist. He did not extol the beauties of the primrose to begHow hospitals and colleges can be maintained and administered in proper Franciscan style presents an overwhelmingly large field for exploration.

gars scarcely able to support the intolerable stench of their own leprous bodies. He first washed and fled the lepers, and gave them his own exquisite courtesy not as an alms but as their due. Then, because he was what he was, Francis made it possible for lepers to discover the primrose for themselves.

So, too, we can relieve the poor with alms, with service, with all manner of involvement, but we cannot heal the poor with anything except the quality of our own poverty. And of this they will be aware with the merciless acumen of longtime sufferers. Each religious will have to look to the quality of his own poverty if there is to be a communal renovation in this area, and doubtless many avenues for improvement will be opened in community discussions as well as in private examens. A few practical suggestions are offered here.

For some of us there may be a need to revise our ideas about asking for things. There is sometimes among religious a tendency to go along on the principle that anything which is given us rather than purchased is suitable for us to have. This can be a reasonably sure method for the development of the streamlined convent, the effete monastery, the house of studies-in-convenience. God for-

bid there should ever be a Franciscan house which has no inconveniences and offers every comfort. How will the spirit of Francis lodge in such a place? Yet sometimes, without a conscious volition, but by The Drift Method so successful in undermining communal poverty, we can come to pursue convenience as a kind of goal. This is immediately to have no part with the poor whose lot is ever to be inconvenienced, made to wait, to live often on makeshifts. We are by no means execrating the ordinary conveniences of modern living for religious. It is not necessarily a triumph of poverty to squander time, either. Nor is inconvenience an ideal of itself. It is probably all right to use the conveniences and devices proper to middle-class families. We can know for sure whether it is by the way we react when deprived of conveniences. We can then find out whether they have become a goal.

We cannot produce an oversimplification, however. How hospitals and colleges can be maintained and administered in proper Franciscan style presents an overwhelmingly large field for exploration. The problems are multitudinous. And to drop them all into the lap of a lay administrator while we keep to the patient's bedside or at the student's side is as theoretally ideal a solution as it is awredly fertile with new problem Still, provocative thoughts doome of our trying to envision it how Saint Francis would rul hospital today or in what maner he would preside over a universe, or, for that matter, an outlying mission. We want to be carefunct to sigh away the suggestion that such speculations present to our minds with a regretful "dealistic, impractical." Sometime the idealistic solution is amisingly practical. However, it always extremely demanding. I may demand, for one thing, more commitment than we had bargained for. It may suggest a witnes possible only to the totally God-given religious.

That there is a direct ratio between chaffy and poverty in a community is as empirically undeniable as the inverse ratio existing between materialities and joy in the community. Father Bernard Ham, C.Ss.R., has said much in his terse remark that when we have joy, we do not need many things hobably most if not all superiors have experience of the reverse side of that statement also. It is the aligious deficient in love and in jy who needs many, many thing. There is seldom a more peevish individual than a religious whoms everything.

We must beever so careful not to become so enthusiastic about great new vehires for the community that to lose contact with the daily small realities. We need wholesome food but not dainty or

luxurious food. We have to get things done, but we cannot afford to forget that waiting is the particular art of the poor. We require an adequate dwelling, but adequacy is never pretentiousness. One of the most rewarding of life's hours is that in which we come to realize how very little we need. And here we have come full circle around to Saint Francis' capacity for enjoyment on which we dwelt at the beginning of this marginal /Life turns sickening on the tongue when it is forever served up à la mode.

Another suggestion for the agenda of our poverty renewals is for an examination of the "begging" principle. We can become glib about calling ourselves beggars and even point to the fruits of our begging with what seems pardonable pride in a good haul. But, what does it mean to be a beggar? Is it not to be the utterly dependent one, the one who cannot have unless it be given him? The beggar who begs after the manner of the collector must be recognized as a collector and not as a beggar. One truly begs when one begs only for actual needs. It is not the office of the beggar to beg for conveniences. It is simply a matter of record that some religious have reduced "begging" to the level of soliciting things for which they have no real need at all.

"Let them go for alms with confidence," writes Saint Clare in her rule, but only after she has made it very plain how her daughters

are to live. It is after they have worked hard and when they have discovered the regal joy of being "heiresses of the kingdom of heaven" in the same measure that they are "strangers and pilgrims" here below," that they may humbly ask for such of their modest needs as they cannot supply of themselves. It is possible for religious to open a charge account on society. This is an area where superiors need to be less the master listeners than the plain talkers and the firm doers. If we want Saint Francis' joy, we must have his poverty. If we hope to enjoy life as he did, we must preserve his sense of wonder. The wonder which is poisoned by surfeit and ease.

Both the foregoing suggestions might be made functional through this third: that each religious be helped to maintain contact with reality. Religious who never make a purchase, pay a bill, or see an account can gradually move into a never-never world as regards all material values. Childish irresponsibility often enough appears simply as a result of living divorced from the daily realities of communal operation. Some very good things are currently being written about a fuller sharing of the community's financial concerns with all the professed religious, and there is no need to repeat them here. While the superior is set to bear the actual burden of the materialities of the house, province or order, and the religious ought to be left free of all the details of conventual commerce, there remains a very large area in which each religious can be very properly and efficaciously involved.

There is something else, though. It is the education of personal judgement. It cannot be denied that much of the criticism levelled against "permissiveness" these days is well-deserved. The idea that a very perfect practice of poverty consists in having only what is permitted, in being "scrupulously" faithful about asking for things, and in "leaving all decisions to Mother" is happily easing out of popularity as an ideal. A much better pratcice than leaving all things to Mother would be to make some decisions of my own about travelling light. A superior should be able to presume that when a subject asks for something, that religious has already made a private act of judgement as to whether she really needs it and has come humbly seeking the fulfilment of what she considers to be a genuine need. True, the poor religious must be prepared to receive or to be refused with equal good grace, and out of a pre-determined act of submission of will. But this is far different than the mentality which makes no private evaluations and comes to no personal decisions, considering that just to ask for anything and everything is the epitome of poverty. Actually it is a lazy-minded poverty and a poverty calculated to encourage an un-thinkingness which will carry over into other

areas of religious life and produce at best a well-functioning automaton and at worst a numbbrained yes-man.

There is communal poverty for which the superior is primarily but by no means solely responsible. There is also that matter of each religious having made his own vow of poverty. With the pronouncement of the vow has come the responsibility of fulfilling the vow. And responsibility always presupposes thought, judgement, decision. Whether or not the superior concurs in the subject's thought, judgement or decisions in particular cases alters nothing of the subject's responsibility to carry on these private processes. Young religious should be taught to confer first of all with themselves about needs. In more important matters it may be appropriate to do some specific soliciting of the Holy Spirit for light on the matter. In all matters the poor religious should be daily making decisions about his poverty, at least in the basic sense of being each day deliberately poor and with the consciousness that his yow is his own and that he alone can keep it, he alone grow in the perfection of the virtue which belongs to his vow.

It has been well said that religious chastity is a vow to love. It can also be said that Franciscan poverty is a vow to have the

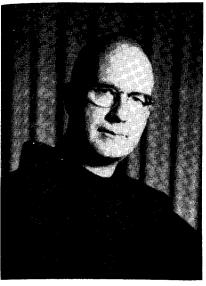
littlest measure of things and the greatest measure of joy. The rule of the monks of Taizé contains a splendid Franciscan declaration: "The spirit of poverty is to live in the gladness of today." We remember that our holy Father had this against the ant: it is too preoccupied with tomorrow.

All of this does not pretend to supply answers to painfully complex questions about poverty in modern religious life. It merely offers a few suggestions. But one is probably justifiably insistent in maintaining that genuine Franciscan joy cannot carry heavy personal luggage if it is to give its open embrace to the poor of the earth. Our blessed Father objected that to have property would necessitate having weapons to defend it, and there are obvious present analogies. Who has not seen the little pistols of irritability and the hand grenades of petulance with which a religious will defend his small citadel of supposed needs, conveniences, and arrangements? Saint Francis wandered over the earth after the manner of the young heir inspecting with satisfaction his Father's property. And that is just what he was. He never needed to grasp things. For he had really understood that in having nothing he possessed all things, and that whatever he needed would be given him in that hour.

Congratulations

to

Father Finian Kerwin and New Definitors



Fr. Finian F. Kerwin, O.F.M.

Congratulations to Father Finian Kerwin, O.F.M., Pastor of St. Francis Church, 135 W. 31st St., New York, N.Y., who was elected Minister Provincial by the Provincial Chapter of the Franciscan Province of the Most Holy Name of Jesus on January 13th at St. Raphael's Friary, Lafayette, New Jersey.

The Franciscan Province of the Most Holy Name serves the eastern part of the United States and numbers 1,044 members. It staffs missions in Brazil, Bolivia, Japan, Jamaica, Peru, and Puerto Rico. In the U.S. it conducts St. Bonaventure

University in Olean, N.Y., Siena College in Albany, N.Y., several high schools, parishes and shrines throughout New York, New England, New Jersey and the Southern States.

Father Kerwin is 42 years old. He was born and educated in New York City, graduating from Andrew Jackson High School, Hollis, L.I. and Fordham University. He served in the United States Navy during World War II. Father was ordained to the Catholic priesthood in September 1955 by the present Cardinal Secretary of State, Amleto Cicognani, then Apostolic Delegate to the United States of America. Father has been pastor and rector of St. Francis, 31st Street since 1963. Formerly he served the Southern Missions in Thomasville and Bainbridge, Georgia.

The Provincial Chapter also elected Father Cronan Kelly, a former pastor at St. Francis, W. 31st treet and a native of Pittsburgh. Penna., as Vice-Provincial of Holy Name Province.

The newly-elected provincial council consists of Fath Athanasius McInerney, a native of Brooklyn, N.Y., who is preently director of The Franciscan Missionary Union; Father Albamaguire, a native of Guilford, Conn. and presently rector a superior of Holy Name College, Washington, D.C.; Father Day Fleming of Brookline, Mass., former superior of Our Lad Chapel, New Bedford, Mass.; Father Reginald Redlon, of Portla Maine, Rector of St. Francis College, Rye Beach, New Hanshire.

These elections terminated a Chapter which began on M day, January 10. During this Chapter there were discussive relative to the renewal of Franciscan life in light of the Sectivation Council. Among the conclusions reached were the new for greater experimentation in the direct apostolate to the perimentative of Franciscans working in the varied apostolates Holy Name Province.

BOOKS RECEIVED

- Bernard, Pierre R., O.P. The Mystery of Jesus. Trans. Francis V. Manning Staten Island, N. Y.: Alba House, 1966. 2 vols., pp. 507; 544. Cld \$15.00 the set.
- Chifflot, T.G. Water in the Wilderness: Understanding the Bible. Tra Luke O'Neill; New York: Herder & Herder, 1967. Pp. 141. Cloth, \$3.
- Evely, Louis. Suffering. Trans. Marie Claude Thompson; New You Herder & Herder, 1967. Pp. 160. Cloth, \$3.95.
- Evely, Louis. We Are All Brothers. Trans. Sister Mary Agnes, O.P.; N York: Herder & Herder, 1967. Pp. 108. Cloth, \$3.50.
- Foy, Felician, O.F.M. (ed.). 1967 National Catholic Almanac. Garden Cl Doubleday; Paterson: St. Anthony Guild, 1967. Pp. 696. Cloth, \$3
- Küng, Hans (ed.). The Unknown God (Theological Meditations Servol. 2; trans. from the German of Joseph Möller by W. W. White Herbert Haag by M.H. Heelan, and of Gotthold Hasenhüttl by Willi Whitman; New York: Sheed and Ward, 1967. Pp. 158. Cloth, \$3.95.
- Laplace, Jean. The Direction of Conscience. Trans. John C. Guinness; N York: Herder & Herder, 1967, 1967. Pp. 192. Cloth, \$4.95.
- Petitot, L. H., O.P. The Life and Spirit of Thomas Aquinas. Trans. Cypri Burke, O.P.; Chicago: Priory Press, 1966. Pp. 174. Cloth, \$4.95.

Book Reviews

The Living Word Series. General editor: Gerard S. Sloyan. Baltimore: Helicon, 1966. Paper, \$1.25 each. 1. The Message of Moses, by D. Sesboué, 80 pp.; 2. The Temple of Yahweh, by Hubert Ligné, C.M., 128 pp. 3. The Paschal Feast in the Bible, by P. Grelot and J. Pierron, 127 pp.; 4. Salvation of the Gentiles and the Prophets, by A. Rétif and P. Lamarche, 120 pp.; 5. The Living Temple, by H. Lignée, 107 pp.; The Spirit of God in Scripture, by Thierry Maertens, O.S.B., 128 pp.

This series makes available on a popular theological level some of the dominant themes of the Bible. The several titles were originally published in French, authored by competent scholars of that language and puglished by La Ligue Catholique de l'Evangile, Paris. As in any series of this type, some of the themes selected will appeal to one more so than others. But perhaps an even larger factor in the expected unequal values is the talent of the various authors.

More specifically, the most masterful job of the six reviewed has been accomplished by Thierry Maertens in his treatment of the Spirit. His methodology is meticulous, his exposition flawless, his erudition awesome. The result is a first rate little book on the subject which deserves ranking with the most ambitious treatments of the Spirit.

Another impressive volume is that on the Living Temple, by Hubert Lignée. Beginning with the development of the O. T. vision of the future heavenly/spiritual temple in the future heavenly Jerusalem, Lignée unfolds an extremely effective breakdown of the theme as it appears in seven different areas of N. T. authorship, revealing a development upon the existent O. T. ter-

minology especially as referring to the reality of man with God and a a figurative description of the new People of God. Among its many values, it ought to be a theme well digested by those involved in the rethinking of the places where worship is suitable.

Still another valuable contribution is the cooperative effort of P. Grelot and J. Pierron in The Paschal Feast. Starting with the delimitation of the various component elements in the feast, the gradual enrichment and transformation of these elements are competently traced throughout the Bible, culminating in their ultimate transformation in the Christian mystery. Yet another example of the meticulous tracing of a theme from book to book is found in The Salvation of the Gentiles and the Prophets, by A. Rétif and P. Lamarche. It should be noted that the theme is unmistakably that of the salvation of the gentiles. Why "...and the Prophets" is part of the title is a conundrum. (The original French title is simply "Le salut des nations."). Among other things, this little book is valuable for discerning the historical circumstances which ran counter to the universalist tendencies of Judaism.

The remaining two volumes, while adequate, are less impressive. H. Lignée's Temple of Yahweh left this reader dissatisfied with his treatment of the process of interiorization of the Temple motif, and its consequent spiritual significance at the time of the exile. D. Sesboué, in his Message of Moses, fails to distinguish several theologies rather than a monolithic Mosaic tradition. Moreover, he does not give sufficient place to an historical development within the several theological traditions.

The methodology followed by all of the authors involves tracing the themes as they developed within the

The Newest in the Series of Translations of

The Works of Saint Bonaventure

Translator, José de Vinck

Volume III

Opuscula: Second Series

Includes among other writings, The Six Wings of the Seraph, The Soliloquy, On Retracing the Arts to Theology.

\$6.75

Volume IV

Defense of the Mendicants

An eloquent defense of academic freedom against the attacks of the Masters of Paris University.

\$6.75

Bookstores or Dept. 4-4424

ST. ANTHONY GUILD PRESS Paterson, New Jersey 07503

context of the scriptures. Frequently one would like to see a greater concern with the theological significance of the theme, and frequently the individual treatments seem or the verge of doing just that, yet seldom do. No doubt, it is simply asking too much from the limited objectives of biblical theology. Each of the little volumes begins with th same rather comprehensive biblica chronology. Three of the six contain appendices; both of the Temple volumes contain the same appendix a chart on the stages in the build ing of the Church. The Temple Yahweh contains a second appendix a chart summary of the books of Esra and Nehemiah. The Message of Moses contains a breakdown of the various traditions as discerned i the Pentateuch. The biblical quota tions are from the CCD translation with a few exceptions.

One final remark. As well don as these essays are, one wishes the Helicon (1) had given credit to the individual authors on the cover rather than give the impression of trying to capitalize on G. Sloyan name; (2) could have gotten the price down a little lower for suc slender paper covered editions.

 Edward J. Martin, C.N Our Lady of Angels Seminar Albany, N. Y.

Invitation to the New Testament a Guide to Its Main Witnesse By W. D. Davies. Garden City, N Y.: Doubleday, 1966. Pp. xii-546

This magnificent discussion of magnificent aspects of the New Testamer is based on the author's TV lectured delivered in 1963. Dr. Davies evidently one of those rare scholar who can convey important and parfound insights in a style readily it telligible to the average, non-professional reader. Professor of Biblic Theology at Union Theological Similarly, he is one of the most respected New Testament authorities in the world today, and his book we

without doubt be welcomed as a major contribution to the haute vulgarisation of contemporary biblical scholarship.

After an introductory part of six chapters (on the Bible as an organic whole, and on the historical background of the first century A. D.), Dr. Davies presents his material in three main categories; the synoptic Gospels, Paul, and John's Gospel. Each of these parts is appropriately introduced by general thematic considerations and observations on pertinent textual problems.

The book is replete with references to important recent and contemporary scholars, a fact which makes it admirably suited to acquaint the non-professional reader with "the field," rather than simply set forth

the author's own synthetic view of the New Testament.

There is a scriptural index, but no other; it might have been useful to include a subject index as well. The bibliography is rich, but one notices some omissions that are unaccountable except on the supposition that Dr. Davies included only those works of which he actually made use in preparing the present work.

The author says, in his preface, that his daughter's criticisms helped him realize how remote biblical scholarship can become from our contemporary world, and that he wrote this book with a view to eliminating some of that remoteness. He has succeeded admirably.

- Michael D. Meilach, O.F.M. Editor, The CORD

Books in Brief

Conjectures of a Guilty Bystander. By Thomas Merton. Garden City, N. Y.:

Doubleday, 1966. Pp. vii-328. Cloth, \$4.95. A sequence of spontaneous

— and sometimes poetic — notes, opinions, experiences, reflections, and meditations from the mind of one of the world's most celebrated religious thinkers. An intensely contemporary, intensely contemplative, assessment of both a single man's spiritual odyssey and of the most urgent moral issues of the last ten years.

1967 National Catholic Almanac. Ed. by Felician Foy, O.F.M. Garden City, N. Y.: Doubleday, 1967. Pp. 696. Cloth, \$3.50. Provides lists and biographical information on Church dignitaries, listings of religious orders, lay organizations, religious holidays, and statistical information on Catholic institutions and activities. New features this year include recapitulation of Vatican II and post-conciliar developments, authority and obedience, war and peace, God is dead theology, directions of the "new theology," communication and protest in the Church, renewal in religious orders and seminaries, the mission of the Church in the inner city, clerical celibacy, the development of biblical studies in the Church, theological developments in mariology, and 1966 events of Catholic interest.

The Life and Spirit of Thomas Aquinas. By L. H. Petitot, O. P. Trans. Cyprian Burke, O.P.; preface by M. D. Chenu, O.P.; Chicago: Priory Press, 1966. Pp. 174. Cloth, \$4.95. A unique biography of Saint Tho-

mas seeking to present the whole Aquinas, the man, his personality, and his work as it influenced and was influenced by the historical and sociological conditions of his time.

The Spiritual Life of Archbishop Martinez. By Joseph G. Treviño, M. Sp. S. Trans. Sister Mary St. Daniel Tarrant, B. V. M.; St. Louis and London: B. Herder Book Co., 1966. Pp. xiii-219. Cloth, \$5,25. A warm biography of the saintly and apostolic Primate of Mexico, whose spiritual life is especially meaningful today precisely because of the apostolic dedication that characterized it. Moreover, the doctrinal points Archbishop Martinez stressed are the very ones emphasized by Vatican II Jesus the model and way of Christian living, the Spirit as sanctifier, and the liturgy as a primary source of the interior life.

The Direction of Conscience. By Jean Laplace, S. J. Trans. John C. Guinness; preface by Leo J. Trese; New York: Herder and Herder, 1967 Pp. 192. Cloth, \$4.95. An experienced confessor and pastor aims, it this book, specifically to help priests fulfill this important directive role: counselling the maturing, post-conciliar Catholic. Fr. Laplace treat of the counselling of young people, of adults both priests and religious as well as laity, of vocational guidance, of the development of spiritual relationships, of the necessary openness and discretion, of the psychology of counselling, and of its ultimate goal: education into freedom.

Helath of Mind and Soul. By Ignace Lepp. New York: Alba House, 196, Pp. 186. Cloth, \$4.95. A professional psychiatrist has written this book to help parents, educators, and the public in general realize that modern psychology can help those concerned with mental or spiritual crisis, and thus prevent or alleviate the agonies of neurosis and psychosis.

Water in the Wilderness: Understanding the Bible. By T. G. Chifflot Trans. Luke O'Neill; preface by Ignatius Hunt, O.S.B. New York: Her der and Herder, 1967. Pp. 141. Cloth, \$3.95. The general editor of the Jerusalem Bible introduces the average reader to the nature of language of revelation, of inspiration, of the "senses" of scripture, of salvation history, of biblical liturgy, and of the Bible as a book for praying. He concludes with a lengthy but pellucid discussion of the majoritical issues that are agitating scriptural students of all the churche

The Works of Bonaventure, Volume IV: Defense of the Mendicants. Tran José de Vinck; Paterson: St. Anthony Guild, 1966. Pp. xiii-312. Clot \$6.75. In this, Bonaventure's major work in the art of logical and theological argumentation, the mendicant Orders are vindicated against the assaults of the secular teachers at the University of Paris who personal prestige and narrowly Aristotelian views seemed threatene by the evangelism and spiritual simplicity of the new Orders.

MADONNA HOUSE APOSTOLATE announces its 1967 VOLUNTEER SUMMER PROGRAM

THE THEME OF THE PROGRAM IS --- VATICAN II AND YOU!

Madonna House offers to its "Summer Volunteers" the opportunity to help build a community of love, a family of God, which shares its life of prayer, recreation... hard work on many levels in a depressed rural community area and on our farm... very simple living conditions, plain good fresh food... spirited discussions, lectures, open forums, seminars—under lay and priestly expert leadership—on the summer theme.

Interested in an unusual apostolic adventure with God? Eager to prepare yourself for today's living in the aggiornamento of Pope John?

Write for further information.

Registrar Madonna House Combermere, Ontario, Canada

REGISTER SOON!

ACCOMMODATIONS LIMITED!