

# the CORD

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## COVER AND ILLUSTRATION CREDITS

This month's cover, symbolizing the influence of the divine Logos as He pervades with his warmth the ordered structures of today's Secular City, was drawn by Mr. Richard S. Vosko, Editor of *Vox Regis*, the seminary publication of Christ the King Seminary, St. Bonaventure, N.Y. The illustrations on pages 118 and 119 were drawn by Sister Marie Monica, O.S.F.; the others are by Sister Mary Joanne, S.S.J.



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## The Truth Will Make Us Free



Among the many things the medieval Church has learned from the Anglo-American tradition of freedom as she has made the long and arduous transition to modernity (beginning, somewhat arbitrarily, with Pius X) are some practical implications of that "freedom" she has always preached.

Freedom of communication is perhaps one of the last dimensions of genuine liberty to come to the fore; it is doing so now, not without a good deal of apprehension on the part of ecclesiastical authorities and traditionally-minded Christians. The alert observer can see signs of this everywhere: in the healthy spirit of independence which has led some publishers to discontinue the use of the *imprimatur*, in the acceptance of Protestant and Jewish scholars on Catholic campuses, in the sometimes strident but usually responsible and moderate voice of publications like the *National Catholic Reporter*, and in a host of other places on the contemporary scene.

What are we to make of this development? Few of us, probably, would question the Church's wisdom in the past as she endeavored to shield the minds of the unlearned, the "innocent," from ideas she considered dangerous or even misleading. Many of us, however, have come to realize that what served as a wise and practical solution for a former age no longer makes sense in a transformed culture.

What makes our age so different, it seems, is basically the development of mass communications media and (partly resulting from this) the steady improvement in mass education. The former phenomenon ensures that ideas will circulate despite every attempt to curtail them, and it therefore necessitates candor and complete honesty in teaching, writing, and publishing. Authority must come to realize that in a free exchange of ideas truth will eventually triumph; while some may wish it were possible simply to suppress falsity and error, they must come to realize that this ideal has become a physical impossibility, and the only alternative is to allow complete and free interchange of ideas with the confidence that truth will win the day.

The latter phenomenon, mass education, logically entails the confidence in our educational system and in our young people which alone will ensure

them an education worthy of the name. This does not mean that a Catholic institution can countenance indoctrination of its students with error; but if those who run such institutions cannot distinguish between such a travesty and the genuine freedom to communicate and discuss bona fide systems of thought, they have no business running the institutions.

Justice cannot, evidently, be done to so complex a subject as this within the scope of a brief editorial. There are obvious distinctions which should be made, limitations which should be taken into consideration, and ramifications which should be spelled out. We hope someone will do this soon, continuing the fine beginnings made by Fathers McKenzie (*Authority in the Church*) and Müller (*Obedience in the Church*). Your correspondence is likewise invited, so that perhaps this review can publish a fruitful exchange of views on the subject. The surest way to prevent the development of free communication, is not to communicate.

Fr. Michael D. Meilach, OFM

### The annual Summer Biblical Institutes sponsored by the Catholic Adult Education Center in Chicago will be held from June 11-30.

This year, priests, sisters, brothers and laymen are invited to attend the "Collegial Week" and/or the "Collegial Weekend." This new approach, involving collective participation, is designed to initiate a dialogue between contemporary Biblical scholarship and secular issues.

<b>SISTERS' INSTITUTE</b>	Barat College Lake Forest, Ill.	June 11-16
<b>COLLEGIAL WEEK</b> priests sisters brothers laymen	Barat College Lake Forest, Ill.	June 18-23
<b>COLLEGIAL WEEKEND</b> priests brothers sisters	Barat College Lake Forest, Ill.	June 23-25
<b>PRIESTS' INSTITUTE</b>	Illinois Institute of Technology (near Chicago's Loop)	June 25-30

Registrations as well as requests for brochures should be sent to the Summer Biblical Institutes, 1307 South Wabash, Chicago 60605, or call (area code 312) 663-0080.

## The Logos and the Secular City

George Maloney, S.J.

A renowned American artist who resides in Rome, Albert Ceen, has created a modern crucifix that has deeply stirred many spectators who have viewed it on permanent exhibition at Fordham University. It is an assemblage made up of pieces of junk that the artist found in one of undoubtedly many cemeteries for "dead" Italian cars and bicycles. The face of Christ is a bicycle chain; monkey wrenches inserted into one another form the stark outline of the relic-bones of his arms and hands. A stove grate forms his halo; piston rods and transmission case

form his chest, legs and feet, while a gnarled-up chain forms the winding groin cloth. He found Christ's body in the junk. The initial reaction is one of shock, not only at the almost macabre effect of neo-realism that the artist has captured in the suggested sufferings of Christ by outlining only the bone structure of Christ, but because he took such "un-spiritual" objects as bicycle chains, stove pieces, monkey wrenches and out of these fashioned the sacred, suffering body of Christ to portray in symbolic, art form our redemption.

But "after a while," and this little word says everything, "after a while," the spectator's consciousness enters into the vision of the sculptor and one begins to see what he saw. I think his message fundamentally poses the same question that is plaguing all thinking men today: Will the material world remain ever closed to modern man in his attempt to find God? Will man yield himself to the material world, whose many mysteries he does not understand, as though it were uncontrollable, and hence incomprehensible to the human mind? Or will he merely abandon the material world and the possibility of ever rising through



it to find God in the very heart of the matter? We must see with another vision, the artist tells us, and we must not stop with the material world. We must not judge the mere sense phenomenal world as it presents itself to our gaze; a monkey-wrench is a monkey-wrench for all that, a bicycle chain is just that and no more, but we must rise beyond these scraps to make an assemblage, to find a unity in the apparent disunity of our fragmented, material world.

But how, precisely, can we "see" beyond the material without at the same time depreciating God's universe? How can we unite both the "secular city" and God, its Creator and End? Perhaps a return to the early Christians and their views that have been perpetuated, at least implicitly, in the Eastern Christianity of today, can give us an insight into a solution of this vital problem of today.

The Eastern Fathers, because they were close in time and experience to the pristine message of the Gospel, had the unique quality of piercing through spatial and temporal concepts. They could view the history of salvation, of man's relationship to God, not from man's myopic point of view, but from the all-encompassing view of God almighty. This fourth-dimensional perspective viewed God's extra-Trinitarian activity as

a unity, unfolding it is true in time and space, but a oneness due to the same love that remained constant always. It was God's infinite love that initiated the first act of creation and it is the same dynamic divine love evolving this initial creation into the fullness of his plan when the whole universe would be finally amorized into the "new creation" foretold by Saint Paul.

The greatest reality that Jesus Christ came to reveal to the world, in the eyes of the early Christians, newly converted Jews and pagans, was that God so loved the world that he gave us his only-begotten Son. And this living Word came that we might have God's own life and have it more abundantly. The whole universe had its meaning, its logos, its *raison d'être*, only in and through the divine Logos. Man's full nature was man in whom the Logos lived through divine grace. Thus man's fullest meaning, his fruition, does not reside in himself, but in Another. All the Greek Fathers agree that man has been made "according to Christ" "in whom," says Saint Paul, "we have redemption, the forgiveness of sins; who is the image of the invisible God, the first-born of all creation, for by him all things were created in the heavens and upon the earth, the visible and the invisible things... All have been created through him

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*Father George A. Maloney, S.J., a Professor of theology at Fordham University, is actively engaged in the work of the John XXIII Center for Eastern Christian Studies there.*

and for him. He exists prior to all creatures, and in him they are all preserved in being (Col. 1:12-18).

Jesus Christ, the Logos of the eternal Father, is not only the model according to which all things are created, but he becomes the point of reference, the goal, the Omega Point of all created beings. To describe the ultimate meaning that gave reality to any given creature, the Eastern Fathers developed their doctrine of the participated *logoi*. Each creature possessed a *logos* as the principle of harmony and relation of that given creature back to the Creator but this "intelligibility" lay hidden beneath the exterior appearances of sense knowledge. To penetrate beneath the surface of the phenomena that are perceived by our five senses and to get at this inner *logos* of a given creature would be for the early Fathers to know its place and its role in the whole drama of the history of salvation. It would be to see each creature's meaning in the light of Christ's redemption and salvation of the entire cosmos. Christ is the greatest reality who gives meaning to this whole created world. He recapitulates this whole world back to its full completion.

Man is the chef d'oeuvre of God, the centerpiece, his masterpiece among all the other material beings. He has been created by God as Genesis says, "according to the image" (Gen. 1:26); and that perfect image is Jesus Christ. But uniquely among all creatures, man

is privileged by God's gratuitous grace to be a temple in which the perfect image of the Father, the divine Logos, dwells. With his intellect and will, man is to respond to this living Logos within him and thus God would move this image into the likeness of Himself.

Such thinking about man's intimate relationship to Christ remained for the Eastern Fathers always on the level of a dynamic unfolding of the created *logos* within us that became actuated and realized by the activating love of Jesus Christ within us and by our own response in love to his living presence. There is a tremendous repugnance among us, at least among the "new breed," towards a Christianity that is overly essential, categorical, rational, divorced from any total, living experience of God. Modern man is thirsting to encounter God as a totality, as a Person. We need a theology of definitions and articulated concepts, but we also need the realization that these are not the total reality for us. They represent abstractions from a reality, but we must never lose the reality.

Contact with the early Fathers and their dynamic searching to find the "really real" beyond the fading, the temporal, the phenomenal, can be an exhilarating experience for us in the 20th century. These Fathers did not have everything spelled out. There was much groping. There were many heresies that grew up in the pro-

cess. But the essential point is that contact with the writings of the Eastern Fathers recalls us to the more pristine view of things that was so vibrant in the early Christian Church. Reading Saint Ignatius or Saint Athanasius, one feels that such early Fathers were in touch with God as a living Reality, that Jesus Christ was living in them and they knew it. They saluted each other realizing that they were carriers of God. For them time did not make any difference. Death held no fear for them. What were two more years or twenty more or a hundred years on this earth, when the great Reality was to die with God's life in one's soul!

We can learn a great deal from contact with such vibrant Christianity. Our development of materialism and secularism is filling us with an ennui, a sort of melancholy for God as the full Life of our beings. We thirst for something deeper than the phenomenal order that presents itself. The writings of the Eastern Christian Fathers can open to us a richness of intuitions that will allow us, through an increase in the deep faith that motivated their lives, to turn aside the veil from the monkey wrenches and the stove grates and the bicycle chains to find, after a little while of reflection, also the presence of the crucified Logos.

## Riposte:

### Riposte to Riposte

With regard to Father Sergius Wroblewski's answer to my review of his booklet, *Updating Franciscan Communities*, in the January, 1967 issue of *THE CORD*, I am constrained to answer that since a book review is so limited in scope and space, I had no other choice than to state my disagreement with him on de-mythologizing in the limited space of a small paragraph. I was not offering a refutation of his dismissal of demythologizing. I was merely pointing out that to my mind his dismissal of this theological trend was simply too abrupt and that his reaction to it might be blinding him to any valid points which it might offer. If we dismiss any new trend, simply because it rubs us wrong or because it contradicts what we have traditionally learned without standing back for a moment

and permitting ourselves to look at it in a more dispassionate perspective so as to ascertain its true worth, I certainly believe that we may embarrass ourselves in the future. History proves this point well — how many times has the hierarchical church taken stands and issued warnings and condemnations that later had to be cautiously rationalized around or silently withdrawn in order to save face and prevent embarrassment; for example, evolution, the Galileo case, and many problems in the field of Biblical criticism.

As regards Father Wroblewski's two impressions, namely, that he is an obscurantist, and that he knows nothing about Bultmann: the first impression could possibly be true, but with the second he is reading more into the content of the review than is actually contained therein.

I myself am merely a student of Sacred Scripture and am presently well aware of the fact that Father Wroblewski teaches Sacred Scripture, even though I did not know this when I was reviewing his booklet. Nevertheless, his teaching of Sacred Scripture does not mean that I cannot disagree to some of the opinions to which he adheres. After all, how many teachers have held to interpretations with which their students have disagreed?

I do not go along entirely with demythologizing, because it does have certain weaknesses, yet it also has given us so many valuable insights into the Scriptures both critical and practical. I still cling to my original criticism of Father Wroblewski, namely, that he too quickly dismisses demythologizing, without trying to sift the wheat from the chaff and giving it a chance to prove any value it might possess, or any insight it might lend us. I think that the whole idea of demythologizing should be approached carefully by examining it and weighing its evidence, and then stating one's agreement or disagreement. For the Church of today, mere dismissal with a brief wave of the hand is too traditional and condescending a method which echoes a past, inferior age. Such an approach is also quite foreign to the world of true scholarship which would try to seek truth for the sake of truth.

John Francis Claro, O.F.M.

Wappinger Falls, N.Y.

### Thomas Merton's Insight Appreciated

The December 1966 issue of *THE CORD* was a welcomed sight. The article by Thomas Merton, "Franciscan Eremitism" caught my eye especially. Thank you for drawing such a beautiful article from the pen of this great writer and spiritual man.

We have been holding various discussions on silence and have been at a loss at times to phrase just what the spirit of St. Francis would be in this matter. Certainly contemplation is a very important facet of the Franciscan life but the contemplation which is engaged in for its own sake does not seem to fit the Franciscan ideal. Thomas Merton put it beautifully by saying that contemplation for the Franciscan leads to the evangelical life.

It's a pity that it took someone who is not a professed Franciscan to point out this aspect of our Franciscan life. There seems to be a lack of good Franciscan writers in this country — at least a lack of those who will express themselves on Franciscanism.

I hope you will keep up the good work with *THE CORD* and that you will strive to better it in every way possible. I think the magazine is improving and can be a big voice in Franciscanism in this country. We need a good Franciscan magazine — even two!

Frater Seraphin Rolling, O.F.M. Cap.  
Crown Point, Ind.

## Franciscanism An Encounter with Christ

Richard Penaskovic, O.F.M. Conv.

Please do not read this article if you expect me to define Franciscanism or to list its essential characteristics. The way I conceive it, Franciscanism is a movement charged with life, dynamic, effervescent, impulsive; it is a climate or way of thinking simply irreducible to easy formulas or to clear and distinct ideas. Franciscanism is by no means an objective set of propositions held in common by everyone who calls himself (or herself) a Franciscan.

To understand Franciscanism we must first grasp the meaning of Christian and religious life within the ambit of the whole Church. The Church, however, is completely unintelligible without reference to Christ. The Church is Christ's ecclesial Body, "the completion of him who fills all with all" (Eph. 1:23). Christ is the only richness, the fullness of life and love. The Church, on the other hand, empties herself and gives all that she is, her nothingness, her wretchedness, and her poverty, to Christ. How does the Church, the Bride of Christ, do this? In the way the bride in marriage gives herself completely to the bridegroom — naked. The Church precisely as naked encounters Christ and takes on the fullness of his life and love.

### The Laity in the Church

The whole Church is called upon to imitate Christ. There are two ways of imitating Christ. The first way consists in using the world well. Man should participate in constructing the world since the world comes from the outstretched hands of the God who gives. Priests and religious live and work in the world, but service to the world belongs specifically to the laity. The layman encounters the world in the first ranks; he is more deeply immersed in the world than the religious. The world forms the matter or stuff on which his being-Christian must develop.

The layman is a man for whom the things of the world really exist. He is a man for whom the truth of created goods and values is not overcome or transcended through a higher relationship. For him the world always remains a chance, a possibility, a golden opportunity and a task. How so? The layman is called upon to use the world well and through his daily work to make the world beautiful. In a word, the layman's task is to lead the world back to God, "to restore all things in Christ both those in heaven and those on earth" (Eph. 1:10).

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*Readers are encouraged to express their views in this "Riposte" column, not only on contents and opinions which have appeared in THE CORD, but on any aspect of the Christian, religious, or Franciscan life. Please address all correspondence intended for publication to The Riposte Editor, THE CORD, 600 Sound View Avenue, Bronx, N.Y. 10472.*

## The Meaning of Religious Life

The second way of imitating Christ consists in renouncing the world. Religious men and women find no immanent or in-the-world fulfillment, but are signs pointing to the beyond, to the transcendent God. The three vows imply a renunciation of earthly goods, marital love, and the use of freedom. Religious life should not be understood purely negatively. Religious men and women are living sacraments whereby non-Christians can decipher the meaning of Christian life in all its radicality: a constant endeavor to love God with one's whole heart and mind and everything which that implies. This work of love is pre-eminently positive. To carry it out more easily, religious take three vows which prepare the way for an undivided attachment and devotion to God.

The person who vows poverty adopts an independent stance to things. He **has** and is not **had** by any good or things. By the second vow, the religious says "yes" to life; that is, chastity, far from being something negative, is a certain momentum or thrust which first makes love capable of really loving. A religious renounces the right to give his heart exclusively to any one person so that he can make an undivided present of his love to all men. Religious have Mary, the virgin, as their model. She was the most dynamic person that ever was, just full of life. The vitality and dynamism found in all things was concentrated in

Mary. To give witness to this liveliness found in Mary, is the task of religious today.

By the vow of obedience, religious consent to freedom in all its fullness. The one who obeys does so because he yearns for more freedom. He says to the one in charge, "Tell me what God wants and expects of me." In this way God is brought down into the world once more. The more obedience there is in religious life, the more God comes into the world, and the faster God can transform the world.

Religious life has also an eschatological aspect. Religious men and women announce to the world that everything in this life is transitory, in a state of flux, vanishing before our eyes, that our home is in the kingdom of God, that the dead must bury the dead, that Christ must mean more to us than father, mother, sister, brother or any creature, that the eschatological dimension of the Church has already begun, that history has attained its goal in Christ, that the world and everything evil has been overcome, that in Christ, the Father can give no better revelation to mankind, because in Christ, the Father's face is made manifest.

### Franciscanism: an Encounter

#### The Meaning of Charisms

In the New Testament, charisms mean all the gifts which are given irrevocably (Rom. 11:29), especially each gift of grace which

comes to us through Christ (Rom. 5:15), and leads to eternal life (Rom. 6:23). The various charisms in the Church all come from the same Spirit. In fact, the first gift or charism is the Holy Spirit in person (Rom. 5:5). The virtue of charity is also a charism (1 Cor. 14:1).

The entire life of the Christian and the whole structure of the Church depends on charism. One person is called to the unmarried state while another receives some other type of gift (1 Cor. 7:7). The purpose of every charism according to Eph. 4:12, is the building-up of the body of Christ.

#### The Charism of Saint Francis

It is my contention that the Holy Spirit filled Saint Francis with an extraordinary charism, one that could be institutionalized or harnessed into a way of life in the Church, only with the greatest amount of difficulty. It was not the intention of the saint to found an Order, but when this occurred, the extraordinary charism, which set the poor man's heart on fire with love, was institutionalized. The institutionalization of this extraordinary charism is known today as the Franciscan Order.

1. What was the extraordinary charism which filled the poor man from Assisi? Francis looked on Christ crucified and saw how Christ poured out his blood for mankind. Saint Francis beheld Christ's "failure" on the Cross, and answered the question which was

Christ Crucified, with a radical poverty. Thus Francis stripped himself naked before the Bishop and thereafter looked on his whole life and existence as a gift from God. Being poor means to look on and accept everything as a gift. Francis looked on life, health, nature, creatures, and all mankind, especially the poor and the outcast, as a gift straight from the hands of God.

After his encounter with the God-man on the Cross, Francis determined to live out this I-Thou relationship with Christ, all the days of his life. This he did. He imitated Christ so closely that Christ was transparent in the person of Saint Francis.

Francis insisted on the virtue of poverty because poverty clears the way for the immediate encounter with Christ. Joy and peace came into the heart of the poor man because of his poverty, his nothingness. This joyful peace spontaneously arose in the core of his being because, when he was absolutely nothing, Christ came and presented him with everything. Thus Saint Francis adopted the attitude which the whole Church assumes in relation to Christ: a pouring out and a stripping of herself naked, in order to completely take up the plenitude and fullness of love, which is Christ.

But this is only one way of considering the charism which filled Francis. The entire life of St. Francis may be regarded as an Easter-event, a **transitus**, a passing-over from death to life. This will be

made clear by considering the meaning of the Resurrection as such.

2. The redemption of mankind consists essentially in a *transitus*, i. e., in that one person has made this passing-over, in which he has left himself behind and entered out of himself for others into the eternal Thou. Christ has done this for the whole human race through his death and resurrection. Christ poured himself out, emptied himself, gave up his last ounce of blood. Christ gave his life for us. He offered himself to the Father as a sacrifice for our sins.

At Easter Christ built a rainbow to God the Father. From the sufferings and tears of this earthly life, Christ constructed a bridge to God the Father and was the first to cross over. The human race has been set free from the bonds of sin and united once more with God. What the Old Testament prophets had announced, has been made a reality. God and man are once more friends. Right now its morning and evening, a new day. A new day has begun in the history of the God-to-man relationship. Creation is made anew and everything is "very good" in the eyes of God.

The Easter-event or Christ's *transitus* marks the climax in the communication of God to the world as begun in the Incarnation. Precisely as the risen Lord, Christ

has come closer to the world. It is possible to look on the resurrection of Christ as the beginning of the transfiguration of the world. Since the body of Christ is a part of creation, the transformation of the world has already begun in the bodily humanity of Christ. In Christ's body the world has already attained its goal or end-point. The second coming of Christ, or the *Parousia*, will be simply the manifestation of Christ's close relationship to the world brought about through his resurrection.

The entire life of Christ from the Incarnation to the Ascension was a *transitus caritatis*. The Incarnation may be termed a *transitus* because Christ came out of himself to come into the world. Though Christ was in the form of God, he did not count equality with God a thing to be grasped, but "emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 1:6-8).

The resurrection of Christ establishes our hope on the resurrection of all men at the end of time. The risen Lord did not enter into heaven but through his resurrection created heaven itself. Mankind, joined together with Christ, has overcome the transitory character of earthly existence and has broken through to the sphere of the unchangeable, i. e., heaven. Through our union with

the risen Lord, the second Adam, we are already in heaven, ushered into the presence of the most blessed Trinity.

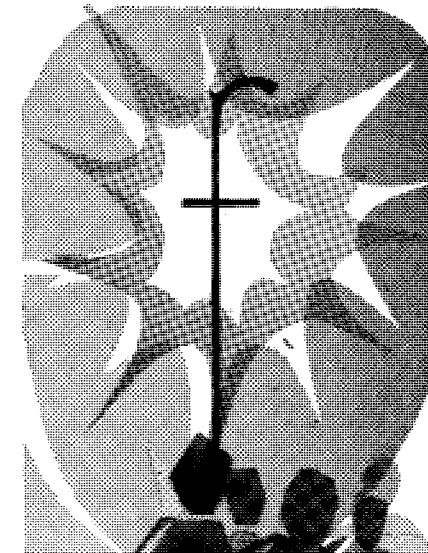
Christ represents all mankind. He is the first-born among many brothers. Because all men are potentially contained in the person of Christ, his resurrection has brought or carried mankind to the Father. United with the risen Christ, we are now able to enter into a personal relationship with the Father, the Son, and the Holy Spirit. To sum up, Easter means the handing-over of the entire reality of a bodily man, viz., Christ, to the mystery of the merciful and loving God, disposing or making available to us his entire life and being. Christ has made this *transitus caritatis* in perfect freedom.

3. The decisive element in the life of Saint Francis likewise appears to be a *transitus caritatis*. However, Francis did not make this *transitus* in the same way that Christ made it. Christ made this *transitus* in an absolute sense, i. e., he made it possible for anyone to make this passing-over to the Father. In other words, Christ is this *transitus caritatis* while all those coming after Christ participate in his *transitus*.

The remarkable feature about the life of Francis lies in the degree to which he participated in the *transitus caritatis* of Christ. In losing himself, Saint Francis found himself, in Christ. Francis did not make himself the center of his own life. Francis placed

the center of his life outside himself, in Christ. His whole life was a dying to himself and a living for Christ. Francis died to himself daily and in this way managed to anticipate his final death by means of this day to day dying to himself. This day to day dying to himself was really a daily living to Christ, a participation in the Easter-event. Death was no problem for the saint: at his death he lay himself open to what he lived when he was on earth — Christ.

It is no accident that we have a *transitus* ceremony for Saint Francis. We celebrate his death but only insofar as it opens up to his eternal life with God. In a certain sense, Francis had no death. What we call his death is no death at all, but rather a life, a life with the transcendent God. We celebrate his death only because it is really a life.



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*Father Richard Penaskovic, O.F.M. Conv., has just completed his theological studies for the priesthood in Wuerzburg; he was ordained in Innsbruck on March 11.*

## Word and Sacrament

To my mind, this *transitus caritatis* seems to be the decisive element in the life of Saint Francis, the extraordinary charism which could not be contained within his own heart, because it could not be contained within the whole world. The life of Francis is an Easter event, a *transitus caritatis*, a gigantic act of love for Christ and God. The charity of Christ urged him onward. It is from this vantage point that we see his renunciation, fastings, radical poverty, humility, obedience and joy. Saint Francis lived the Christ-life so intensely that his life was unequivocally called foolishness. If living for Christ be foolishness, Francis was the greatest madman that ever lived, the prince of fools.

### Saint Francis and the Word of God

Francis could make this *transitus caritatis* because he was poor in spirit — that is, open to the word of God, bestowed by the Spirit of God. Francis took to heart the word of God as given by the Holy Spirit and was overpowered by it. The word of God completely filled the Poverello.

Saint Francis found the word of God satisfying and satiating. The word of God as given through the Holy Spirit, was the nourishment Francis needed to make the journey through the desert of this earthly life. Fortified through God's word, he could reach the Promised Land. The life of Francis conclusively proves that a man

could actually live on the bread of God's word, and therein find the strength needed to make this *transitus caritatis*.

### The Sacrament of the Eucharist

The sacrament of the Eucharist also gave Francis the strength required to make this *transitus caritatis*. Holy Communion is essentially a meal between God and man. God comes down and sits at the same table with man. Holy Communion means to eat the flesh of the new Paschal Lamb which has been roasted on the altar of the Cross. Francis considered the reception of the Eucharist to be so necessary for this *transitus caritatis*, the passage from death to life, from I-centered to Thou-centered love, that he did not believe anyone could be saved without receiving Christ in the sacrament of the Eucharist.

The very presence of Christ in the Eucharist is a *transitus caritatis*, as Francis notes in the first part of his *Admonition to All the Brothers*. In this writing, Francis points out the fact that Christ empties himself daily and descends upon the altar into the hands of the priest, just as he came down from his heavenly throne and entered into Mary's womb. In the Mass, the Incarnation repeats itself daily; Jesus Christ effects a continual *transitus caritatis*.

### Final Remarks

It remains for us living in the twentieth century, not to live ex-

actly the way Saint Francis did in his day and age. Through prayer and reflection on God's word and the example of Saint Francis, we are to discern and live today the central points of the gospel, as colored by the simple genius of Saint Francis. We are to encounter and meet Christ, to manifest his love for all men, to witness to the risen Lord amid a world of despair and anxiety where the Absolute seems to have disappeared beyond the horizon, in a world where men tell us that God is dead.

God invites us to make the Passover, our own *transitus cari-*

tatis, together with the risen Christ. To do so, we must flee from Egypt, i. e., our own selves and pass over to Christ, the "life" and "light of the world." The Easter-event, Christ our Lord, has killed our old self. We should let it remain in the grave since it is so heavy. When fleeing, you do not carry dead weight.

The problem of Franciscanism lies in translating our concepts into concrete action. There's the rub. Only by living Franciscanism, can we ever come to a genuine knowledge of it. The norm and measure of Franciscanism is the living Franciscan.

## IMPORTANT NOTICE

Effective immediately, the editorial office of THE CORD will be located at Holy Cross Friary, 600 Sound View Avenue, Bronx, New York 10472. Please send all manuscripts, drawings, books for review, and other editorial material to the editor at that address.

This does not apply to subscriptions; nor should correspondence in reference to subscriptions be addressed to the editor. Please address all such mail to Mrs. Joseph Cucchario, The Franciscan Institute, St. Bonaventure, N. Y. 14778.



## An Attitude toward Renewal

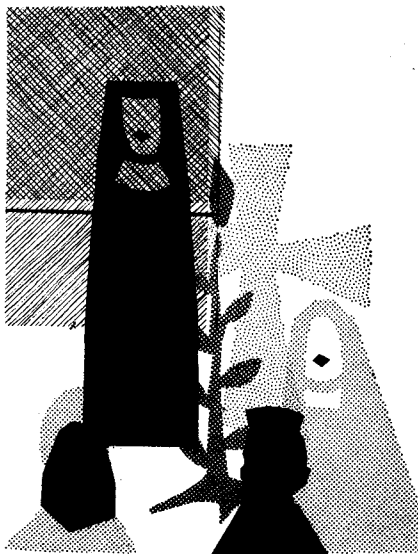
Sister Mary Michael, O. S. C.

Perhaps no more significant sign can be had of the vitality and immediacy of the cloistered, contemplative life in the Church today than the painful, sometimes anguished straining of cloistered religious woman to probe the mystery of the purely contemplative life and to renew it in a way that is at once fruitful and meaningful within the Mystical Body of Christ. Far from being ivory towers hermetically sealed against the breath of the Spirit, enclosed communities reflect the tensions in a

Church that is seeking to "unfold more fully to the faithful... and to the whole world its own inner nature and universal mission" (Const. on the Church).

This probing of the "inner nature and universal mission" of their vocation by cloistered nuns has resulted in real and sincere differences of opinion among them over traditional manifestations of their life. Only by seeking to resolve these differences in prayerful, open, and loving dialogue with one another can cloistered religious preserve their unity of spirit and the efficacy of their witness to the animating breath of the Spirit in this time of the "new Pentecost."

Many religious, both active and cloistered, were eagerly awaiting the conciliar decree on renewal for religious in the hope that it would offer a clearly marked path to follow or set the seal of approval on their cherished ideas. Instead, by balancing fresh insights against traditional values, it has indicated the urgent need for mature dialogue in a sincere spirit of mutual reverence and trust. This need has not been nullified by the recent *Motu Proprio, Ecclesiae Sanctae*, Part III, issued by Pope Paul



in August, 1966, although clearer guidelines were indicated in it.

The basic question that must be answered adequately by cloistered nuns may well be: What is the contemplative life? Perhaps the answer must meet a two-fold requirement. On the one hand, it must be fully satisfying to the innermost spiritual and psychological requirements of the individual person; and on the other hand, it must be relevant and satisfying in its relation to the rapidly evolving world in which a contemplative lives. Until the vision is clarified, attempts at inner renewal and external adaptation will be at best sporadic and ineffectual.

The contemplative life, though hidden, is never static. The principles which govern its existence and its vitality must be courageously adhered to, but its external expressions should be fearlessly examined in a spirit of mutual collaboration and humble and honest seeking. Even remarks which engender suspicion or fear may contain elements of truth; if they are examined, they may help to open the way to a greater depth of understanding for the opinions of those who have expressed them. At least they may help nuns who study them objectively to clarify their own position, which may have been more a result of emotional feeling than of objective reasoning and prayerful conviction.

In this era of ecumenism and of

dialogue with persons of varying shades of religious beliefs or the lack of them, it would, indeed, be a pity if cloistered religious women did not meet one another in a humble, open, and honest encounter. If those of us who have been called to the contemplative vocation desire to live it fully, we must intensify our prayer life and seek to enter into the thinking of the **other**. Perhaps in God's plan, there is ample room for contemplative communities which will have an apostolate of actively fostering and preserving culture and learning; new forms of religious life have ever been born out of specific historical situations and needs. Still, this form of life cannot be adopted as the sole form of the contemplative vocation in our day or in any other. As long as the Church is in its pilgrim state in time, there will be those who are called by God to a life oriented to pure contemplation, to a life that functions not apart from the family of God but as a vital part of it — and, in addition — as an eschatological sign of God's Absolute Transcendence and Otherness. There will always be the few who feel the impulse, which will not be denied because God is its Origin, to live within enclosure in solitude and in silence.

In the above mentioned *Motu Proprio, Ecclesiae Sanctae*, issued by Pope Paul on August 6, 1966, papal enclosure is limited to major

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papal enclosure. However, specific norms are to be determined by each Institute; these norms must provide for an actual separation from the world, both as a safeguard and a sign of a life completely dedicated to an apostolate of hidden prayer and penance. Nuns who desire to engage in an external form of apostolate will no longer observe papal enclosure but rather, a form of cloister to be determined in their respective constitutions with the approval of the Holy See. It is to be hoped that this recognition of more than one form of the contemplative way of life by the Holy Father will augment a spirit of mutual understanding by nuns who treasure traditional symbols and actual safeguards of the cloister and by those who would maintain a contemplative form of life while participating more directly in the life of the Church in her active relationship with men. Only those who are mature, Christian women will find their fulfillment in either type of life.

Symbols and physical barriers of the enclosure are not of the essence of a life of contemplation, and most of those who cherish them would be among the last to maintain that they are. The end of the true contemplative has ever been and will always be love of God and love of men, and those who are called to live their lives behind enclosure walls must be able to love in a manner that is at once genuine and dynamic so that it will radiate throughout

the universe. Cloistered nuns must by their vocation become Christians who will "make every drop of sap from the world flow into [their] own movement towards the Divine Trinity" (Teilhard de Chardin).

In conclusion, as we contemplative women religious continue our search for the most efficacious manner of renewing and preserving our vocation, let us turn again to authentic mystical theology, as well as to the fruits of modern psychology. Only in its light can we understand and adapt, along the lines indicated in *Ecclesiae Sanctae*, the cloister, prayer life, sister formation, and the revision of our constitutions. Surely, it is imperative today, also, to review our concept and practice of poverty in a Church and a world that have become acutely conscious of the affluence of the few and the abject destitution of the many. Striving to be spiritually and materially poor in ourselves, let us give meaningful witness to mankind's universal dependence upon a loving and omnipotent God. In a humble recognition of our dependence upon him, we shall rediscover our own unique identity as contemplatives; only thus shall we prevent a frustrating dichotomy in our personal spiritual lives. Unless we are whole, we cannot live in the fullness of our vocation in order that God may be glorified and "that the universe, all in heaven and on earth, might be brought into a unity in Christ" (Eph. 1:10).

## GAN

Richard Poillucci

*Gan was born upon this earth  
in a meager stable.*

*Gan was a boy who did not toy with faith:  
he had too much.*

*Gan was a friend to all who believed  
his day would someday come.*

*Gan was a thinker, who in the temple,  
startled prophets.*

*Gan was a youth who defied edicts of emperors;  
who sported with threats of armies.*

*Gan, one day, attacked the merchants in the temple:  
The house of God is not of sin, he said.*

*Gan was stoned outside the city walls in anger,  
and yet escaped this fate without a single scratch.*

*Gan, atop an ass, beheld the palms,  
which throngs of pagans laid before him.*

*Gan gave of his flesh and blood, one full  
moon night, betrayed.*

*Gan, kissed by one in love with silver,  
scourged and made to bear a cross,  
died beside two thieves to save the world.*

*Gan will come born of the same, and Gan  
will die before he can explain.*

*Throw off your muzzle, off your yoke, and  
strike with all your fury;  
return swathed in glory.*

## To A Priest In Chicago

for FR. EDWARD

Robin Heim, O.F.M. Cap.

*From my world of wood and leaf  
I came to see your stones, your street.  
Together we walked the pounding sway  
Of a city great as its lake  
Where Magikist lips flicker and flirt.*

*Gone the sky-risers where there were no stars.  
This land of God I stand on digs no gutters  
For staring men made in image of machine;  
Hands that feel for people, finding flesh alone,  
Might wave to friends on these fields.*

*From my world of wood and animal  
Memory-mirror changes channels  
And wonders: you, questioning your collar,  
Irrelevant relic? me, turning on a corner  
From a beggar, poverty excusing?*

*So I turn the knob to now:  
Our winter wheat is breathing green below  
The shallow frost and snow. Someday the sun  
Will spring the stalks gently from their prison,  
Unperceived and hid in winter's tomb.*

*If God made both, then my green land  
Is yours, and upon your streets I bend  
To check the winter wheat below the El.  
While our questions turn and search,  
The great, green Christ is rising, growing under all.*

## MONTHLY CONFERENCE

### A Heart of Flesh

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

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

Christ the Lord does not emphasize his call on conscience with a harsh imperative: Thou shalt. He hears the protest of those who have so far found the message of the beatitudes beautiful and humanly attractive. Now the word "heart" is used in the exposition of this beatitude. The heart is a secret place known only to God. Men cannot judge intentions, but can only guess at them from outward appearances. That is why man-made laws deal only with externals. But Christ looks into our hearts and urges us to turn toward Him from the core of our being. A true conversion to the values of the Gospel is what He seeks in our hearts, where "heart" sums up our entire interior life: our intentions, emotions and deep-

est convictions. To be Christian means to put on the mind of Christ, but the thoughts of Christ are often uncomfortable. He has told us to love our enemies, to become poor in spirit, to be meek and merciful and to deny ourselves daily. It is so easy to pay lip service to His words without really adopting them as guiding principles. Taking them seriously is the first prerequisite to a clean heart.

#### Opposition to Hypocrisy

But for us, as well as for the people of our Lord's time, the heart is a symbol of the whole man. All man's actions and words flow from his heart as a stream flows from its source-spring, so that a purely interior conversion is only the beginning of the fol-

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integrate the life of a man from his attitude toward his job to new liturgical expressions of adoration both requires and promotes cleanliness of heart.

### A Contemporary Message

More than once our Lord held up little children as an example to adults. This is not a call to infantilism. The point is rather that Christ sees in the child the prototype of a wholeness of life. The clean of heart build and form God's kingdom in this world. The more wholeheartedly men seek God in childlike simplicity and faith, the more they move directly towards God, prostrating themselves before Him, and recognizing His might and his majesty, while at the same time recognizing a father, friend and protector. The outstanding qualities of children are their sincerity, trust, and disregard for mere appearances. Because the image of the Church in recent centuries has not been one of childlike simplicity, Pope John did his best to simplify the Church from its heart: our hearts. An open admission of human weakness, a trust in the goodness of others, and a sincerity that could not be questioned were characteristic of his life, of the example he gave the Church. The stuffy legalisms, pretensions and self-consciousness that invariably creep into human institutions over the years were to be driven out as the windows of the hierarchical Church were thrown open. If we are to be true to the spirit of

the sixth beatitude and of the council convoked by Pope John we must be renovated from within and then begin to conduct ourselves so that our exterior behavior is a true sign of our interior conviction. This attempt to cleanse our hearts will enable us to see what we must preserve and what we must change in ourselves and in our organizations if we are to see God in this time of renewal.

### Sincere Love

In addition to this general interpretation of "clean of heart" there is a more particular connotation to the phrase. Heart implies love. Clean of heart implies a pure, simple love; one that is unselfish and well-ordered. A pure love of God is not self-seeking, but grateful; not concerned with berating one's faults, but busy glorifying God's perfections; not determined to lower God to the level of human understanding, but eager to adore him in mystery. A pure love of man seeks the good of the one loved, rather than one's own satisfaction and so continuously cleanses the spirit of jealousy, possessiveness, and all other forms of self-seeking which threaten to corrupt human love. The purification of our love of God and of man is a task which is never finished and which grows more painful as our love deepens and we become more aware of our insufficiencies. We are poor lovers because of our self-centeredness, and so our efforts to love

humanly force us to rely more and more on the divine love revealed in Christ Jesus: "Beloved, if God has so loved us, we also ought to love one another."

### Conclusion

The sixth beatitude, then, is a plea for love. If accompanied by the Christian virtues and acts of the Christian apostolate, this love will be exercised well. It is this love, in fact, to which today's prophets call us. They preach authenticity and psychological fulfillment. They urge us to strip our faith of superstition and empty formalism and to seek God as fully human beings. Yet "clean of heart" is a caution to these prophets, as well as an endorsement of their message. The tension between detachment and involvement, ambition and resignation, human reasoning and faith is too great for those who are psychologically or spiritually immature. The power to see God in purity of heart is a progressive gift of faith received by those who remain open to his transforming presence.



## Book Reviews

**Teilhard and the Creation of the Soul.** By Robert North, S.J., S.S.D. Milwaukee: Bruce, 1967. Pp. 336. Cloth, \$7.95.

"What he really meant was not what he said, but..." is a phrase which time and again appears in every form of literary criticism; and it is a phrase which never ceases to amaze us. It seems that some people feel that their great task and mission in life is to tell us what the author really meant, to interpret and explain and (we feel) to go not roads but highways afar from the author's original route and plan. While it may be necessary at times to explain "what the author really meant" (especially in biblical studies where the obvious meaning is not always the correct one), still our age has succumbed to the great temptation (fault?) of explaining and explaining. And so, we must be careful to draw a sharp distinction between an explanation which leads to further speculation (based on the original thought and inspiration of the author) and that which is only a Talmudic interpretation.

Albert the Great, Thomas, Bonaventure and Scotus (especially Scotus) never meant to write the last word, to be stoplights — rather, they hoped to be stepping stones and springboards to further thought and

speculation. And yet (for the most part) what happened to their writings?

The same has already happened (and is happening) to the writings of Pierre Teilhard de Chardin. Apart from the really great studies: *Teilhard de Chardin*, by Claude Cuénot; *Teilhard de Chardin, The Man and His Meaning*, by Henri de Lubac; the same author's *La pensée religieuse du Père Teilhard de Chardin*; *Teilhard et la foi des hommes*, by Ignace Lepp; *The World of Teilhard*, edited by Robert T. Francoeur; *Perspectives in Evolution*, by Robert T. Francoeur; *Le vision de Teilhard de Chardin*, by Piet Smulders; *Teilhard de Chardin and the Mystery of Christ*, by Christopher F. Mooney; and *La pensée théologique de Teilhard de Chardin*, by Georges Crespy — a tundra of books and articles have been published which continually repeat what Teilhard himself or some of the great scholars mentioned above have written. The so-called "popular study" (not in the tradition of Jean Steinmann who could perhaps be best described as a popularizer-scholar) continually appear, and what they do to Teilhardian scholarship is more than a moot question.

Happily, Father North's study is not another "popular study." His work is a book about which one can-

not say too many good things! It is almost perfect from every aspect: methodology (for once an author studies and interprets Teilhard's writings in their chronological perspective), subject treatment, and literary style. While *Teilhard and the Creation of the Soul* is not an easy book and certainly not a spiritual book for meditation, and is not a book which will appeal to the "fans" — still, this is a real in-depth study. The author uses Teilhard as his basic inspiration and springboard and then, with an expert use (reflecting his training) of all the sources (biblical, patristic, scholastic, etc.), he writes his study. Thus, the book itself becomes a springboard to further thought and speculation on the ever-interesting question: **the soul.**

Besides the great matter at hand: Teilhard and the creation of the soul, we are especially happy that Father North has cleared up some notions relative to the relationship between (1) Paul, Scotus, and Teilhard (which was frequently brought up during the celebration last year of the seventh centenary of Scotus' birth); and (2) Teilhard and Existentialism (which is always popping up here and there).

About Paul, Scotus, and Teilhard, Father North writes: The three have very little in common and are scarcely linked by any traceable lines of dependence" (Summary of the Fifth Chapter, *The Cosmic Christ*). Readers will be interested to know that last year while we were at the International Conference on the Theological Issues of Vatican II held at Notre Dame University, we put the same question to Henri de Lubac, S.J. He answered that he saw no real connection between Teilhard de Chardin and Duns Scotus, although there might be something between Teilhard and Bonaventure!

Regarding Teilhard and Existentialism he states: "Teilhard's optimism in planning for the future,

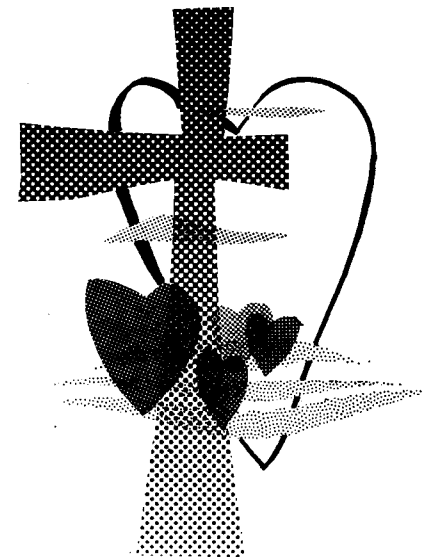
in proportion as it gravitated toward the unifying forces by Communism, gravitated away from the deadening Angst of Existentialism. But at heart Teilhard was existentialist to the extent that he was twentieth-century" (Summary of the Tenth Chapter, *Super-Personalizing*).

And so we heartily recommend this book to all serious students of philosophy or theology (no matter what their confessional affiliation). It is a real step forward (in the Teilhardian jargon) and a credit to North American scholarship.

— Romano S. Almagno, O.F.M.

**Psychological Dimensions of the Religious Life.** Notre Dame, Ind.: University Press, 1966. Pp. 172. Paper, \$1.95.

This is the latest volume in the *Religious Life in the Modern World* logical Institute for Local Superiors at Notre Dame. It centers on the contribution modern psychology can make in confronting and alleviating many of the problems arising in sisters' communities today.



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The first article, "Counseling and Guidance," by the well-known priest-psychologist, Rev. Charles Curran, is the longest and of most general interest. It acquaints the superior with some very valuable counseling techniques at her disposal in personal interviews with her sisters. But in his clear and leisurely manner. Fr. Curran provides an excellent introductory study of the skills and sensitivities that could well be read and digested by anyone frequently engaged in the responsibility of counseling.

We must distinguish between guidance and counseling. At a guidance interview the talk focuses on information needed to solve an immediate problem. Here the interviewer is expected to be an expert in some specialized area of knowledge which he makes available to the client. However, it may become apparent

in the course of the conversation that it is not information that the person is seeking so much as it is enlightenment about himself. He is confused about his response to life. He wants a better understanding of himself. At this point the interview shifts insensibly from guidance to counseling.

Counseling, as Fr. Curran defines it, "means taking counsel with oneself, but through another — that is, in the presence and with the understanding aid of the other's reasonableness." Far from approaching the client with any preconceived solution to be imposed on his problem, the counselor must enter into the dynamic relationship of trying to discover what is the actual confusion of the client at the level of his own state of feeling. In the first instance, this means that in his responses the counselor must reflect back to the client as clearly as pos-

sible his present state of feeling. He thus allows the client to bring his own problem more vividly into focus along with possible solutions for it. More than merely repeating or rephrasing the communications of the client, however, the counselor must also analyse the problem and give it back in his own sensitively worded understanding of it. "The counselor mirrors, objectifies and clarifies the person's thinking as he talks about himself," is the author's way of summarizing this delicate art.

Besides technical skill, counseling requires above all an understanding heart. It is quite easy to approach an interview as just another opportunity to offer some of one's own pet "words of wisdom" and then dismiss the person with the encouragement to put them into practice. This may absolve the superior of any feelings of further obligations toward her subject, but, as Fr. Curran points out, it rarely helps the subject in coping with her real difficulty. It takes a good deal more practical charity on the part of the superior to identify herself with her sister's problem and patiently help her come to see the answer to that problem herself. By loving others without forcibly trying to change them ourselves, we often set up the best possible atmosphere in which they can change themselves.

The article is perhaps marred by the inclusion of too much of the detailed instructions involved in the original Institute workshop. The reader gets the impression he is merely reading a transcript. But this defect is far outweighed by the liberal use made of actual taped interviews which the author intersperses with his own critical comments.

Dr. John I. Nurnberger is the author of the second paper presented in this collection, "Personality Disorders and Procedures." Dr. Nurnberger gives a rapid survey of the various environmental and intrinsic

origins for common mental and emotional disorders with special references to how these disorders can manifest themselves in religious life as neurotic anxiety or guilt reactions, substitution and projection mechanisms, etc. He then follows this general treatment with a helpful breakdown of these disorders into the possible forms of their appearance at various stages of a religious vocation: the candidate, the postulant, the young, the middle-aged and the aged religious. The last section of the article concludes with practical advice to sister superiors as to their key role in dealing with mentally and emotionally disturbed religious. Here Dr. Nurnberger lays great stress upon the supportive role the community can play in helping a religious through this difficult period. It is a mistake to feel the quickest and most effective solution to psychological problems within the convent is to remove them from the community to an institution. Such a step may often tend to aggravate the disturbance and usually has no lasting effects.

This selection certainly contains a wealth of information. While accomplishing its principle aim of acquainting local superiors with a helpful background to problems they may meet in the convent and giving them some sound advice on how to tackle them, it is so densely written in places that it makes quite difficult reading.

In the final article of the collection, "Psychological Aspects of Modern-Day Religious Life," Sister Annette, C.S.J., brings the insight and compassion that only a sister could to this subject. She addresses herself to the local superior in her dual role of spiritual mother and leader. As spiritual mother to the sisters under her care, the superior must be concerned about their mental and physical health, particularly under the stresses and strains of modern convent living. Tracing these pressures back to their source, the au-

thor observes that, while some of them are admittedly inevitable, others may well be within the direct control of the superior. For example, through her inconsistency in interpreting the rule and constitutions the mother superior can leave her sisters quite uncertain as to what is really right and wrong. Even more destructive is the inability of a superior to create a sound relationship with her subjects. Instead of responding humanly to her sisters as a real mother should, she hides behind a mask of authority or impersonality. The psychological consequences of such failings on the part of the superior are predictable. Her community takes on an air of discouragement and frustration that spills over into every area of the sisters' vocation.

Sister Annette suggests several important ways a superior can alleviate these pressures, whatever may be their origin. She must be a patient listener who realizes her sole function at times is merely to allow her subjects to ventilate their emotions. This need not make overwhelming demands on her schedule, but it will require that indispensable understanding heart. She must also make it her positive program to foster hope and confidence in her sisters, no matter what obstacles or faults confront them. In this way she can sincerely help her sisters live rich and satisfying lives through the motherly support they receive from her.

As spiritual leader in her community, the local superior must try to respect every subject as an individual. Instead of a heavy-handed use of obedience, it is better to lead her sisters by appealing to their generosity and to temper authority with charity above all. Particular care should be taken as to the type of motivation instilled by her various communications with her subjects. For example, an excessive negativism in her approach to religious life can have a thoroughly dampen-

ing effect on convent morale and apostolic effectiveness. What is needed most and yet so often lacking is a broad, stimulating vision of the community's role in the great sanctifying mission of the Church in the world today.

In general, this thin, new volume in the Notre Dame series should be a valuable addition to the book shelf in every mother superior's library. However, anyone engaged in the guidance of sister vocations will find it worth their serious perusal.

— Paul Desch, O.F.M.

**The Unknown God?** Edited, with a Preface by Hans Küng. Theological Meditations Series, vol. 2; New York: Sheed and Ward, 1967, Pp. 158. Cloth, \$3.95.

This book consists of three disparate essays, which should be discussed individually before a general appraisal of the book can be given.

Joseph Möller's "Are We Searching for God?" translated by W. W. White, makes rather difficult, if rewarding, reading. The author's preoccupation seems to be with examining contemporary atheism against the background of Christian, Nietzschean, and Sartrean ideology. Freedom is the keynote: it is, in the last analysis, what distinguishes man from the world in which he finds himself, and it is the key to his discovery of the transcendent in his experience. Unless we find our freedom rooted in God, the author concludes, we may fall into despair, or "resignation," and "for a long time, despite our talk every day about freedom, we have been laying the best possible groundwork for slavery and the collective society" (p. 43).

"The God of the Beginnings and of Today," written by Herbert Haag and translated by M. H. Heelan, stands in stark contrast to the above essay. It reads very easily and seems, until its last pages, to say precious little that has not already been said

many times already. The author analyzes the Genesis accounts of the creation and the Fall, sometimes in conjunction with NT texts which bring out some important implications. His protests against concordism seem more than a trifle vacuous, but perhaps there are some people who are still troubled by such matters. The essay picks up in interest when it delves into the psychology and symbolism of the Fall (pp. 70-77) and the Redemption (pp. 77-83). This reviewer, at any rate, has the impression that the final section (pp. 83-90), on the renewal of all things in the risen Christ, is by far the best; it is magnificent.

In the final essay, "Encounter with God," written by Gotthold Hasenhüttl and translated by William Whitman, we seem to pick up, once again, where the first essay left off. The literary style is better than Möller's (perhaps the credit is the translator's), but the material is quite heavy. It consists mainly in an analysis of Lucretius' *De Natura Rerum* and the literary and philosophical works of Sartre as ancient and modern versions of atheism. One wonders how much of the Sartrean

section could be grasped by one not already familiar with some of the themes involved; but it does seem that some serious application in reading should make it possible for the educated reader to profit from what seems to be an accurate and occasionally sympathetic analysis. Hasenhüttl, having completed his probing of the two authors, deftly shows how the specifically biblical approach to God points to One who does not fit the categories of their thought. Yahweh is not a God of "religion" in the sense in which Lucretius (and one might add, Bonhoeffer and Cox) object to such a God; nor is he the absolute Subject which Sartre, with some philosophical justification, fears would drain man completely of his being if He existed. There is much in this excellent essay for fruitful meditation.

On the whole, in fact, it must be said that the entire book is highly successful in achieving the aim set for the series by Fr. Küng, its general editor: "to tie theology and meditation together in various important ways, and to practice the two as a single activity."

— Michael D. Meilach, O.F.M.

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**As One Who Serves.** By Anselm W. Romb, O.F.M. Conv. Milwaukee: The Bruce Publishing Company, 1966. Pp. 134. Cloth, \$3.50.

Since the purpose of this book is to review the seminarian, it is a bit difficult for a seminarian to review the book. Let me try to do so, however, for the seminarians and by association the priests who were in the mind of the author as he wrote it.

As *One Who Serves*, you should be pleased not by Father Romb's liberalism or conservatism but by his pragmatism and honesty. He writes and suggests not because something is new or old but because he feels it is right. There is none of that "straining to seem modern" which most seminarians have witnessed enough of already.

As *One Who Serves*, you will find careful attention given to assorted prayer-forms and spiritual helps. Wheat is separated from the chaff and you will be the beneficiary of the process. This book will be refreshing balm if your ears have become sore and worn by *sola liturgia*, although *liturgia primum* is certainly the order of the day.

As *One Who Serves*, you must not be frightened by the "O.F.M. conv." after Father Romb's name. His book is written for "today's seminarian" of any variety and yesterday's seminarian who is now priest. For one such who feels impelled to take spiritual inventory, it is the perfect indicator.

As *One Who Serves*, you may find yourself saying, "He really is hitting close to home." Our author makes a frontal assault on problems and difficulties which is as direct and practical as it is easily understood.

Most heartily, I invite my brother seminarians to read, enjoy, and profit from this splendid work. It should definitely be the "in" book of the next few months. As I begin it for the second time, I hope it will be.

— William F. Early

**Salvation History and the Religious Life.** By Paul Hinnebusch, O.P. New York: Sheed and Ward, 1966. Pp. viii-248. Cloth, \$4.95.

To have spoken in the most modern idiom, evincing without any hint of contrivance an easy familiarity with the Scriptures, and giving unmistakable evidence of a profound awareness of present problems in religious life, is a good thing to have done. But to have done this without agitation and preserving perfect balance in concept and in expression between unchanging verities and variable modes is an even better thing to have done. It is a field of achievement in which an imposing number of modern writers are not noticeably successful, but one in which Father Paul Hinnebusch performs extraordinarily well.

In his preface, the author calls *Salvation History and the Religious Life* "a series of examples of how to teach the basic principles of religious life in a scriptural background, and of how to bring these biblical themes to bear in solving current problems being debated among religious." Thus, he gives us chapters on religious profession as a covenant with God, silence as virginity of the heart, religious life itself as baptismal consecration in striking visibility, and consecrated chastity as the expression of total commitment.

It would be difficult to conceive of any religious who is sincerely seeking to give herself ever more completely to God and souls not finding new inspiration in this book. Father Hinnebusch's gentleness of presentation is equal to his firmness of conviction. We can all learn much from both in an era when there is too often a distressing deficiency in both these areas.

Among many chapters which penetrate to the marrow of religious life, chapter eighteen is particularly outstanding. The author treats of

the two words of Christ that the Father "is with me. He has not left me alone." (Jn. 8:29) and His "My God, my God, why have you forsaken me?" on the Cross in a masterly development of what obedience really entails and what it proves. It is no facile "human-Divine" separation he makes, but an incisive investigation of the mystery of faith and totality of love which true obedience involves. Jesus knew, writes Father Paul Hinnebusch on p. 146, that the "infallible sign of the Father's love for him was his love of the Father, effectively expressed in his obedience to the will of the Father." And again: "Jesus has the clear testimony of his conscience: he knows that the Father loves him and is with him because he knows that he loves the Father and is doing his will" (p. 147). To the religious, the author says: "Your love for him, effectively expressed in your obedience to his will, will be the infallible sign that he loves you and is with you, though it may seem that he has abandoned you" (p. 148).

But this is only a sample serving from a rich table!

— Mother Mary Francis, P.C.C.

**An Existential Approach To Theology.** By G. M. A. Jansen, O.P. Milwaukee: Bruce Publishing Company, 1966. Pp. 144. Cloth, \$3.95; paper, \$2.50.

In this brief work a Belgian missionary working in South Africa draws upon his pastoral experience to acquaint Sisters, Brothers and interested lay people — non-specialists in theology and philosophy — with some fundamental insights of phenomenology and how their application to the mysteries of Christianity can result in a more meaningful Christian faith. The material found in this book was the result of a theological correspondence course the author prepared for the Association of Religious Women in South Africa.

The book consists of four chapters. The first two sketch some of the major existential themes, especially intersubjectivity, and show how the existential approach differs from the scholastic. Merleau-Ponty and Heidegger each receive brief attention as distinct poles within the existential camp. If one were to find fault with this part of the book it would have to be for the extreme brevity of the author's approach. A total of thirty-four pages are devoted to providing this essential background.

In the remaining two chapters Father Jansen presents an existential approach to the Incarnation, the Trinity, predestination, the sacraments, and the virtue of charity. The principle of intersubjectivity becomes the prime focus for this type of investigation, drawing forth the dynamic aspect of participation in the Christian mysteries rather than laying stress on "understanding" them. To allay any fears that Father Jansen's approach leads him to "radical" or novel conclusions, let me note that this second part of his book is thoroughly traditional. Indeed, those who turn to Father Jansen's book in the hope of escaping from the usual scholastic spirituality are foredoomed to disappointment. The vocabulary is, of course, popularized existentialism; the thought pattern are scholastic.

Since the book is aimed at an audience largely unfamiliar with existential thought, and intended to be nothing more than an introduction into this philosophy's potential for making faith more dynamic, such points are probably not serious criticisms. What Father Jansen has set out to do, he succeeds in achieving. Granting the desirability of enlarging the ordinary horizon of reading (spiritual or otherwise) that engage many non-specialist religious, this book can be recommended with the hope that it will encourage them to deeper and more solid studies in the



field of religious existentialism, such as John Macquarrie's two books, *Studies In Christian Existentialism* (Westminster Press) and *Principles of Christian Theology* (Scribner).

— Kevin Flaherty, O.F.M.

**A New Pentecost.** By James Fitzpatrick. St. Louis: B. Herder Book Co., 1966, pp. 208. Cloth, \$4.50.

Written by a priest who was born in Ireland, educated in Rome, who did research in anthropology in Africa, and who now is engaged in a pastoral ministry in the United States, *A New Pentecost* reflects the wide-ranging interests and extensive reading of the author, Rev. James Fitzpatrick. As its title indicates the book treats of renewal in the Church. It contains, however, no blueprints for "aggiornamento". It is an "idea book." The author is more concerned with tracing a bold outline of the mystery of the Church and the tide of those changes presently at work within the Church that are forming and reforming the spiritual milieu within which the Christian of today must act and react. But his

reflections do not stop there. At the very beginning of his Introduction the author points out the necessity of a knowledge of the Church "in the finitude of human events" if we are to grow in our knowledge and love of Christ and his Mystical Body and in the service we render to him. Father Fitzpatrick also wants to put us in touch with the salient features of those forces which are fashioning the sphere within which the Church herself must exist. The form that his efforts take is a collection of essays whose topics range from the problems arising from the "population explosion," and the implications of the scientific-technological revolution for the whole human milieu, to a theological consideration of the meaning of the Parousia and the inner life of the Trinity. He introduces order into this diversity by arranging the essays into four groups: 1) those dealing with the present secular order, (2) those dealing with the elements in the Church presently the objects of renewal, (3) those dealing with the dogmatic sources of renewal, and (4) those dealing with the Church in her exercise of her mission to the world.

— Francis M. Walsh

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