### COVER AND ILLUSTRATION CREDITS

This month's cover, drawn by Father X. Miles of St. Bonaventure University's theology department, emphasizes the duty of the Franciscan to bring the grace and the peace of Christ's cross to a fragmented modern society. The illustrations for this issue were drawn by Sister Mary Violanta, S.S.J.

# THE IMMACULATE CONCEPTION in THE DIVINE PLAN

Bonnefoy, O.F.M. — Meilach, O.F.M.

The thesis of this book is a forceful and a simple one: Mary's unique privilege of being conceived immaculate both flows from, and confirms strikingly, the more basic traditional doctrine of Christ's absolute primacy. The book is a first-rate original contribution to Mariology, speculative theology at its best.

ST. ANTHONY GUILD PRESS PATERSON, NEW JERSEY 07503

## the CORD

May, 1967

Vol. XVII, No. 5

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the CORD is a monthly review devoted to Franciscan spirituality and published with the approval of ecclesiastical superiors by the Franciscan Institute of St. Bonaventure University. Indexed in the Catholic Periodical Index. Editor: Michael D. Meilach, O.F.M. Circulation Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, New York, 14778, and at additional mailing offices. Subscription rates: \$3.00 a year; 30 cents a copy.

### Mary of Peace

Anthony Laker, O. F. M.

The cries for world peace grow ever more persistent. Our hopes for mutual understanding and cooperation between brothers and nations of brothers are heightened at one moment and shattered the next. And the possibility of nuclear catastrophe and total war takes on an air of tragic realism. These are our times.

They are times in which a genuine faith is needed; and in this need, we turn to Mary, Mother and Virgin, as our symbol of faith. Mary's life was one of faith, simple and unremitting, trusting in God's unfathomable providence. "And they did not understand the word that he spoke to them."

Mary met misunderstanding in her life as we do in our own family circles and in the complication of events which try our patience. She knew the suffering of a mother when her son leaves home to set out on his mission in life— to give his life soon or late for the one he loves, for the freedom of his fatherland, for the glory of his Lord. Mary came up against contradictions in the course of her life, the most painful and in the rehensible of which was the slaughtering of her son, the death of our

But Mary's faith, unlike ours, was total. It meant reception, lowliness, gentleness. Mary did not say "I accept," but rather, "Be it accomplished by human means, but only by the workings of the Spirit (Spillebeeckx). Though Mary's fiat was total and unconditional, it was not broad inward development. In this as in still other aspects of her life, Mary draws very close to us. We experience Mary not only as a divine many but also as a human reality.

We are in a world and in the midst of a war in which these are many poor, sick and starving, and men, women and children and living in terror and dying in their brother's blood. And in this war, our life—like Mary's—calls for a great faith. It is and in this war, our life—like Mary's—calls for a great faith. It is goals and/or in the means to attain these, it remains our Charles responsibility—that is, our response of love to the Father—to preach the same with goapel of Jesus, the Prince of Peace. And we are forced to same ware of peace.

In relation to this inhuman conflict, then, what the meeting or import of this faith which life demands of us? With the state is the same as we

pray, "God's will be done," we must believe that "for those that love God all things work together unto good." If our faith in this promise comes to life only during periods of formal prayer, we understand very little indeed of what we extol in "incarnationalism," in the secularization process, in evolutionary thought. Will we give Mary the chance, once again, to "reconcile opposites"— brother putting brother to death? Will we allow her once again to unite man and God in herself?

She is, we know, the Mother of beautiful love.

Frater Anthony Laker, O.F.M., is a student for the priesthood at St. Joseph's Seminary, Teutopolis, Illinois.

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### Psychological Heartattack

Padre Luzi, O. F. M. Translated by Leonard D. Perotti, O.F.M.

Marvelous age, when holiness hid itself in the hills above Assisi, in caves that needed only to be entered with a bit of courage for one to be a saint in practically no time! Beautiful days in the Spoletan Valley, when it was enough to kiss a leper to become holy, or to throw one's clothes (right down to drawers) before a bishop to be suddenly the Seraph of Assisi! Like in a story told by grandfather, that is how the holiness of Francis looks today to those of his friars who are armed for heroic encounters and lightning decisions. There is the tendency to see in Francis the man who ever acts as overtaken by changes in his destiny. The tiring and confusing plodding forward, the persevering effort of the first years of conversion, and ever after - these are historically reduced to a play of exceptional occasions that, as we would say, Francis knew how to catch on the first bounce.

In such a picture history becomes the mother of amazement and the teacher of dscouragement. His friars, today, know something of this. The truth of the matter is quite different because Francis was the man of ever becoming, who built himself with infinite patience, who knew perseverance to the extreme limit. "He hoped

always to begin," says Celano of him, and the Legend of the Three Companions has us gather, even if only by occasional illuminations, the reasons for Francis' transformation: he is described as perpetually listening, always spying on himself through others, a soul that keeps asking questions; in fine, a man on constant alert.

In the presence of the efforts of this will that, to use a Pauline phrase, "reaches out to take hold of Christ," we can easily understand how much more convenient it is, from our viewpoint, to stylize the man according to a schema of decisive moments, of blinding illuminations. For all of us it is much easier to picture a mountain born a mountain, than to follow patiently the phases of its formation, reliving them across the mystery of geological epochs. In this way sanctity does not count as an example but is contorted into a monster of moral perfection. His friars now lie at his feet.\* beaten down by his grandeur, floored by an apparition that does not pardon. It is the psychological heartattack.

Maybe this is the clinical chart of today's passiveness in which the Franciscan family awaits the forgiveness of the sin of having seen sanctity at first hand. Even though we are no longer in the times of Sinai, now that Christ has appeared in the flesh, still hagiographical mythology has quite well limited our view within a certain historical outlook and bound us in a psychological determinism from which it takes real effort to free ourselves.

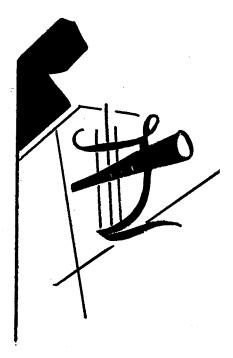
We can assert that the myth of Francis has destroyed in the heart of his family of Friars the courage and the desire for holiness. If we consider that, to use Saint Augustine's words, one journeys toward God with the steps of desire, the almost complete absence of this ascetical lymph stunts at its birth the conviction through which every journey toward holiness is started. Very rarely does one discover among his brethren a will that really believes in holiness as one believes in a personal, individual destiny. When holiness is the subject of conversation one usually meets up with a type of resignation closed to hope, a resignation even clothed in modesty, in false humility, that quickly chokes off the breath of an active desire, of the inspirations of the Holy Spirit. In contrast, the primitive Franciscan community appears, and was,

a nursery of minds convinced that perfection was the vocation of everyone; they committed extravagances of every sort, those companions of Francis, to vie with one another in kindly, holy desires, wonderful resolutions.

Bereft of the desire and the conviction of being predestined to sanctity, the friar hesitates eternally on the threshold of spiritual progress, looks around perplexed, reaches the point of clothing himself in a psychological form of shame that keeps him ever from talking of God and from mutual encouragement. Who can deny that the very need of speaking about God is absent from the Franciscan household? Who can deny that such an absence is a sure symptom of the disappearance of the desire of holiness?

Noting the conversations of the friars whether in the refectory or during recreation, and arranging the various themes touched upon in an entire year, one would arrive at perhaps some shameful figures. By being strictly statistical we would notice how the theme of the love of God seems a voice

<sup>1</sup> As no other saint, Francis knew the value of the love of God and every sincere, genuine love. He knew its power to consolidate, strengthen, and pacify. Had he lived in a nuclear age, he no doubt would have doubled his already great love, convinced that only that way could men be taught to save themselves from mutual annihilation. A simple piece of news such as the following would certainly have caused him intense anxiety: in the 1965 edition of the Encyclopedia Britannica thirteen pages are dedicated to the word atom, whereas in the 1935 edition it was given only three pages, Love, on the other hand, has diminished from eleven pages to one! The atomic age is one of neo-illuminism, preeminence being given to reason, intelligence, science. There is dire need to counterbalance this with a growth of the affective powers; a willful love has to keep in step with an expanding universe (trans. note).



stilled! If we wished to attempt a classified sketch of subjects that rule the order of conversations held in a Franciscan community today, we would have to give first place to facts of a criminal or social type, daily furnished by the reading of newspapers; gossip of a country-sort, hence the questions of political life, the difficulties among the friars and, by no means least, sports; but of God not even a word, not even a sigh. Quite truthfully one could say that we are ashamed of him; that is how far we have gone.

I realize that for writing this there will be smiles of pity; but it does not matter. Have I not come here out of love, just as all the others? The door of the friary is

closed to those who might wish to force it from the outside but one easily opens it from within, and if I do not leave, if I do not give up this type of life, is not this because I still hope in love? And if love is the motive for remaining, who is ignorant of the fact that love forces lovers to talk of the good they possess, of the object of their desires, and makes them parrots, yes, but wise ones in their repetition of sweet and foolish words? Surely we know that love also has its moments of secret rapture, its silent contemplations, but such is not at all the motive of our silence. Ours is not a silent ecstasy but a psychological abdication (not to speak of a divorce).

Francis' conversation enkindled his friars, pierced them and drew out their ingenuous acts of bravery. Where has disappeared that old, yet youthful Franciscan community? "Quam bonum et quam iucundum habitare fratres in unum." says the Psalm; where has gone the happiness of all for the joy of one, the need to weep over the Passion of Christ, the need to exult just in mentioning the beauty of Mary? Nine choirs of angels stand before the throne of the Most High and each of us has his guardian angel. Where has gone that simple Brother who kept crying because, try as he would, he could not see his guardian angel? While enjoying a host of Christmas comforts, who is any longer moved at the remembrance of Mary's poverty? What am I

saying! Where is even the thought of it?

Thus we have left solely to the world the glories of love. Only those who love earthly creatures forget their food to live of love. We limit ourselves to a criticism of their foolish affection; we take for a just sign of a deficient brain the silly gestures of their passion, and we do not notice that our seriousness, our moral righteousness is the fruit of the poorness of our heart. We do not notice that worldly lovers are the counterpart, however miserable, of the first Franciscans when, drunk with inner enthusiasm, they upset the comfortable ideas of the well-todo. scandalizing everyone with their clever improvisations, their wonderful novelties.

You recall the cell on the tree to which Anthony of Padua climbed for prayer, Brother Rufinus' underwear, the cave of Brother Sylvester, the dances at the crossroads, the speeches Francis made to the crows, his mania for not putting out a fire even if it had caught hold of his breeches, his disconcerting sincerity in sewing also on the outside of his habit the fur that had been sewn inside, so as not to play the hypocrite?

You recall their songs, the cavalier names they gave each other, the pieces of black bread they pulled out triumphantly at the table of cardinals, happy to offer the

better mouthful, their joy under showers of insults, their medicines based on wild grapes and pigs' feet? What did it matter if the world was scandalized! They were crazy with love and, as we well know, the world forgave them everything for this kind of craziness, turning often to look wide-eyed at the streaming lines of the brethren disappearing down the roads of all Europe.

I realize that today we have become too serious to be bizarre; our age does not allow such pranks, only the kind made up of enriched uranium, and the bigger the fireball the better. Just the same, the rights of love remain immutable; no one can prohibit your using senseless words, like Brother Juniper, if you are enamored of a certain Beauty. We have become serious not because we have progressed in control of ourselves, but rather because joy, the daughter of love, is missing. Thus we have robbed people of a native right, that of having someone to think of loving God for them who most of the time are kept from this by the unavoidable preoccupations family life. At bottom, the longing for perfection that we should nourish is the most logical and fitting way for us to repay society for having dispensed us from a whole list of earthly duties.

No one ever regarded Francis as a social parasite; one does not

Father Leonard D. Perotti, O.F.M., a canon penitentiary at St. John Lateran Basilica in Rome, here presents a translation of a provocative article which first appeared in Italian, in the Vita Minorum for March-April 1966.

speak of a saint as one might murmur of a lazy good-for-nothing, because moral perfection is something to which all aspire and the virtues of one are in some manner a heritage to the advantage of all.

If the Friar Minor, to come right down to it, were aware of how much he owes to the people in whose midst he lives, he would listen to the universal call to sanctity as a stimulus and duty obliging him to a perfection equal to the vow he uttered at the altar the day of his profession. We cannot be unaware that the human family will be saved by the mediation of a few. "Give me ten just men and I will spare Gomorrah," God said to Abraham. The redemptive plan of Providence is clear: meritorious love and loyalty will save even those who deserve punishment. No one can be a saint on his own, individually, just as no one should be seeking in gospel holiness a kind of selfishness veiled in the intention to save himself alone. We do not save ourselves alone. It was said of Francis that "non sibi soli vivere sed aliis proficere vult Dei zelo ductus." The saint is a person saved by the unique mediation of Christ and he has to repeat the modes of this related interdependence to the advantage of the last sinner to pass through this earth.

This social aspect of sanctity, understood as a moral debt toward all people, could serve to recreate the spiritual forces of the Franciscan family, granted that it once

arose, as it actually did, to diffuse on mankind the benefits of penitent love; this all the more today when relations among men in society reverberate with a painful and providential sensibility.

Recalling the tears of Francis for "love that is not loved in return" we can well guess his intention of supplying for the cold omissions of all. The saint who desired to pacify the towns split by hatred, who sang the reconciliation of the creatures with their Creator, was essentially aiming also at the good of everyone in his efforts to be holy. The last two years of his life, though he was already stooped over because of the wounds of La Verna and almost in his agony while still so young, saw him bud forth once again with zeal for the salvation of others souls. For the sake of his brethren he refined his example; for the people he had only the words of a stigmatic. Something devoured him as he thought of men ignorant of Christ crucified.

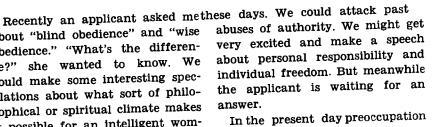
Well then, considering this side of the moral person of Francis, let us say for our comfort and in the hope of enkindling a spark capable of starting a whole fire of holy desires, that the social aspect of sanctity is a plank in shipwreck for one who knows how to hang onto it, unless we wish to keep deluding the hopes people have in their hands when they open them to share with us their bread. For the rest there is the matter of "thou shalt not steal."

### Marginals on

### Perfectae Caritatis — VII

Mother Mary Francis, P.C.C.

about "blind obedience" and "wise obedience." "What's the difference?" she wanted to know. We could make some interesting speculations about what sort of philosophical or spiritual climate makes it possible for an intelligent woman to ask such a question in all gravity and sincerity. We might comment on the uncommonly good superficiality is enjoying



with accenting the concept of person with all its healthy ramifications of freedom, dignity, and individual charisms, there is probably no term so well calculated to set every stew pot in the discussion circle boiling and every printer's pan sizzling as "blind obedience." Mention this and picket lines rise up like genii. Flags fly. Cannons boom. The war is on. And the combatants want no truce or treaty. Unconditional victory is, at least in this area, enthusiastically desired. Obedience is supposed to keep its eyes open. Blind obedience is for pre-Council fossils. The trouble with these two



statements taken as an entity is that they present us with that most insidious of lies: the halftruth. For true obedience decidedly does have its eyes open. But blind obedience is and always was - for no one.

The term "blind obedience" is, along with "particular friendship" and "self-love" one of those misnomers which has persisted through the centuries, often a cause of misunderstanding and confusion and sometimes a source of anguish especially to young religious. Certainly every genuine friendship is by its nature particular. It is strange that so eminently descriptive a term should have been fastened on the grotesque alliance in which two persons engage in a reciprocal devouring process. Again, we know that Christ made it quite plain that we must have a rightly ordered love for ourselves when he gave us this love as the norm of our love for our fellows. "Your neighbor as yourself." Yet, how many venerable tomes have warned us about "self-love" until the term has become synonymous for many a religious with all that precludes her growing in holiness. Self-will, too. Is not my self's will the only will I have? What other will may I claim except my own? It is a pity that we have come down the centuries brandishing verbal clubs against self-love and self-will when we rather obviously really meant psychological gluttony and self-commitment to the extent of self-circumscription.

This same type of narrow thinking has fixed on two antitheses and presented them as an integral concept. At one pole is that servility which is functional to the lazy brain, the irresolute will, the obsequious mentality. At the other pole is that clear-eyed faith which

sturdily believes that God can "accomplish" more through one fully human act of submission than through the operation of all the human talents in the world, the faith which understands that it is not always necessary to see reasons so long as one sees God. These pure antitheses are coupled under a false caption: blind obedience. Actually, the first is not obedience at all. The second is the clearest-sighted obedience there is.

In No. 14, "Perfectae Caritatis" speaks of that profession of obedience by which "the religious offers the full surrender of his own will as a sacrifice of himself to God." Now every sacrifice carries the connotation of offering and consummation. If often denotes smoke and blood. It is too urgent for afternoon tea and too vital for the cocktail lounge. We shall have to keep sacrifice in its proper context which is giving, if we are to understand at all what Vatican II has to say to us about obedience.

It is often faith which alone can lend meaning to our giving, and it is faith which fires the love that inspires sacrifice. How splendidly this faith shone in our founder Saint Francis! "I would obey a novice of one day if he were appointed my superior," the seraphic father declared. It may be very important for us to pause in the midst of our dialogues and discussions to ask ourselves a pertinent question: "Would I?"

There is today a very healthy disdain for the sometime notion that the "grace of office" is an everflowing fountain which rinses from the superior any possible defects left over from the days she was a subject, or a funnel inserted in her head for letting in the illuminations from on high which supply for lack of sense. It is no longer thought reasonable to suppose that holding office is an ex opere operato affair which transforms incompetence into ability. However, in these healthy rejections, there is also the seed of destruction as regards obedience. We want to watch for it. For obedience is not a matter of carrying otu the superior's decisions or requests because we consider her wise and the decisions well taken. This is to reduce obedience to a purely natural plane, uprooting it theologically and actually robbing it of its identity.

To subscribe to the superior's views when they happen to coincide with my own is action scarcely meriting the dignity to be called obedience. In the very first line of its section on obedience, "Perfectae Caritatis" sets down the truth of the matter with unequivocal exactness: "In professing obedience religious offer the full surrender of their own will as a sacrifice of themselves to God and so are united permanently and securely to God's salvific will" (No. 14).

It needs to be brought to the attention of young religious and held before the eyes of the elders that the "full surrender" of will made at Profession is a continuing self-donation according to the nature of human surrender which

cannot be made once and forever but must be constantly renewed. Just as a woman after marriage may fully surrender her person to her husband and later withdraw her giving, so can a religious make a magnificent act of surrender of will at her profession only to renege in her giving afterward. This is self-evident. It is, in fact, part of the fickleness of human nature that each should tend to do this. The unhappiness and unrest manifest in so many areas of religious life today is often clearly the result of failure to surrender fully and constantly to God. A vow of obedience is not a matter of making a decision but of committing oneself to a lifetime of personal decisions. I must each day anew and even in every varying situation decide to obey. It is my vow, which no one can observe for me. It is a question of my surrender which no one else in the world can make but me.

According as the surrender of one's will as a sacrifice to God is limited, unhappiness is increased. We cannot honestly say: I love you with all my heart! while fisting away a good portion of the heart for ourselves. We are always insecure when we are only half given. When our involvement with our vow of obedience is so superficial and precarious that we become disengaged from our commitment by a mere wind of human unreasonableness or a squall of human frustration, we have not the sense of inner permanence so essential to genuine peace. Scripture loves to compare the religious man to a tree planted by running waters. There is no denying that scorching winds blow against most if not all religious at one time or another, that the months and perhaps years of drouth assail the tree with their threat of destruction. But to have stretched out one's roots into the stream of God's salvific Will is to be a tree that survives the winds and stays green in drouth.

"Perfectae Caritatis" makes this clear. "...and so [they] are united permanently and securely to God's salvific will." No other way. In partial surrender, in reserved obedience lies the sense of impermanence and insecurity which tortures many a religious today. There is, after all, no real permanence without God "changeless and true." He is our only authentic security. If "obedience" is held as a rationalization process, it cannot produce permanence or security, for these dearly prized treasures can never be anything but ephemeral, tenuous, evanescent outside God.

Saint Francis has not been recorded as saying that he did not care a snap whether the wisest of the elder brothers or the most unformed novice was his superior. He is not on record as putting the most unlikely human material into the chair of Moses so that divine illuminations could be more unmistakable, rather in the fashion

that children set a candle in a pumpkin head. But he did say that if a novice were made his superior, he would obey him. His reason was not that the novice would have annexed all wisdom and understanding on the day of his installation as superior, but simply that the novice had been installed as superior.

Both Saint Francis and Saint Clare wanted to make obedience easy for their sons and daughters. "Let her [the abbess]," says Clare in her rule and much in advance of her times, "strive to precede the other sisters more by virtue and holy living so that urged on by her example, they obey her not so much from a sense of duty as from love." "Always bear love to me," she asks in her Testament. The supposed "new accent" on superiors positively striving to be lovable to their subjects dates back for Franciscans some seven centuries.

This was to be the normal situation, then: a superior with good hearing, ready to listen, and full of love and compassion; a subject without fear either to speak or to submit. "God often reveals to the least that which is best," wrote the seraphic founders. Before we become too facile in talking of the "medieval mentality" of the founders, we want to ponder the curiously twentieth century ring of so many of their words. Yet, with all

their insistence on openness, as when Saint Clare instructs the abbess to confer at chapter with all her daughters about whatever concerns the common good, and as when Saint Francis asks his friars "Does it seem good to you that I should do that?" and then reverses his personal decision, Clare and Francis were always equipped for the extraordinary situation. They had made a full surrender of themselves to God in sacrifice and were "permanently and securely united to God's salvific will." They were thus mature enough to practise the obedience necessary in a crisis situation. "I would obey a novice of one day if he were appointed my superior."

It is astonishing sometimes how little we seem able to establish any sense of communication with Christ in personal "obedience crisis." Christ's earthly superiors were an uncommonly sorry lot. Certainly we have all meditated on his respectful replies to spiritual pigmies, his genteelness with the fawning sycophant of the high priest, his before ambition-ridden docility Caiphas and inhumane Annas. These things happen. Small-souled men do sometimes become superiors. Ambition still feeds upon itself today even as it cancerously devours its very associates. Such situations are tragic for such superiors. The same situations may be sufferingly glorious for the subjects. And they are extraordinary. It is probably the dreary situation which provokes rebellion and defection more than the scandalous

one. Most persons can suffer abuse better than incompetence. Still, the "full surrender of their own will as a sacrifice of themselves to God" is perhaps more blessed in God's eyes when repeated in dreariness than bannered in tragedy.

Saint Francis was refused a bishop's permission to preach in his episcopal precincts. The bishop ought not to have acted like that. People knew Francis was a saint. Jealous of his rights, that bishop! Probably a crochety old authoritarian of no vision who mistrusted anything new. A conservative? Likely enough. For Francis was highly un-conservative in the sense that he was always so intent on conserving the core of spiritual reality that he had necessarily to put aside masses of meaningless trivia. Or, maybe the bishop was even a traditionalist? For Francis was just not the traditional kind of preacher, to say nothing of the traditional type of founder of a religious Order. And Saint Francis, totally dedicated to God and souls, sought no profit, asked only to spend himself on the People of God. The situation is clear by the simplest rationalization process. Probably the action to be taken in the situation would be equally clear to some persons today. However, the fact is that Saint Francis did not picket the bishop.

He took action, though He would not accept this lying down. So, he went around to the back door which he probably considered a more appropriate entrance for the fourth class merchandise he felt

Mother Mary Francis, P.C.C., Federal Abbess of the Poor Clare Colettines in the United States, is the author of A Right to Be Merry, Spaces for Silence, and other books as well as many articles, plays and poetry.

himself to be, and tried again. He did get in. And he did preach. And he probably did quite a bit for the bishop. We only wish we knew more about that bishop, instead of just having to make pleasant conjectures about how he probably went out and started a credit union on the south side of Assisi and began to dialogue like everything with young curates.

P.C. reminds us that "Jesus Christ...learned obedience in the school of suffering." We cannot hope to learn it elsewhere. While dialogue between superior and subject is the normal atmosphere in which obedience should operate. and whereas discussion groups can be wonderfully effective in enlarging our concept of obedience and affording us new insights, still it is not in dialogue or discussion or self-development programs that we learn it. This graduate study can be made only in one school, that of suffering. Does not real sacrifice of its nature involve suffering? Abraham was fit to become the father of a great people not through wondrously begetting a son in his wife's old age, but because he was ready to obey the most inhumane and unreasonable command that he kill his son. Rightly should we call the scene of such obedience the Mount of Vision. The Mount of Blind Obedience is not its name.

Who of us has not personally witnessed the marvels God works through that obedience which suffers in faith? Out of the most humanly untoward situations God initiates religious Orders, establishes

new foundations, raises up fresh enterprises, sanctifies the souls of his own.

It is patently true that in the past there has often been far too little attention accorded the dignity of the individual, his personal responsibility, and also his talents and individual charism. Surely superiors ought to be aware that the talents of their subjects are clues as to the manner in which God wants to be served by these subjects. He does not give his gifts by mistake or happenstance. Still. when all due praise is accorded the healthier atmosphere of the present and all merited enthusiasm exhibited for the development of personalities and gifts and talents and charisms, we must return to the basic meaning of obedience: a full surrender of self as a sacrifice to God. Speaking of religious who "under the motion of the Holy Spirit subject themselves in faith to their superiors who hold the place of God," P.C. tells us in #14 that "so they are closely bound to the service of the Church and strive to attain the measure of the full manhood of Christ" (Eph. 4: 13). So. Not by the measure of their accomplishments do they serve the Church, but by the measure of their faith. But do not the scriptures say that faith without works is dead? They do indeed. It is indeed. But we want to remember that submission is work. It is proving too arduous a work for some these days.

"I, little brother Francis, promise obedience." There is a kind of personal manifesto in these familiar words of our father and founder. I, the insignificant one, the lesser servant of the People of God. I, the one related to everyone in brotherhood. I myself, Francis. I make my glorious commitment. I promise obedience. The important thing about a promise is that we keep it. The really touching thing about a promise is that even when we break it we still desire to keep it.

It is admirable to consume our ink supply in spelling out freedom in all scripts so long as we know what freedom is. Religious "should use both the forces of their intellect and will and the gifts of nature and grace" insists P.C. in words calculated to warm the heart of your local editor. It is just the way that sentence ends which may be disconcerting to some: "...to execute the commands and fulfill the duties entrusted to them by superiors." Vatican II wants a deliberate obedience. This is the way Saint Francis envisioned it. He simply wanted to obey. He decided to obey and he kept on making decisions until he died.

Young religious must not be allowed to build up false concepts of obedience. It is not a ticket which entitles you to remain in this institution, eat its meals and do its work. It is not a necessary price to pay for remaining in the establishment. It is first an act of maturity and then a continued functioning of maturity in repeated choices and decisions. Saint Francis chose to obey when obedience was pleasant. He decided to obey

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when obedience was painful. "I, little brother Francis, promise obedience." "I, Clare, prostrate at the feet of Holy Church." Here are two personalities that were not exactly flattened by obedience which sometimes struck at the very core of their hearts. Saint Francis was not reduced to neutral matter by keeping his promise to obey, come whatever weather. Saint Clare obviously did not grow into a pretzel by remaining prostrate at the feet of Holy Church.

In his address to women religious in 1962, Pope John XXIII urged superiors to "make obedience sweet." This is not the same as to make it easy. Hard things are often sweet to do, providing we love the the person for whom we do them. Only the subject can make it easy in a certain sense, and this by faith in full surrender of self. "But if one passes from the respect of the person to the exaltation of the personality and to the affirmation of personalism, the dangers become serious," warns Pope John in that same address. And he shows himself the herald of the Decree on the Renewal of Religious Life with its forthright acknowledgement that obedience is learned in the school of suffering when he adds: "This constant sacrifice of your ego, this annihilation of self can cost much, but it is also true that herein lies the victory, for heavenly graces correspond to this spiritual crucifixion for you and for all humanity." It is I alone who can keep my promise of obedience. But I keep it on behalf of all the People of God and to their credit.

#### Franciscan Missionaries

Raphael D. Bonanno, O.F.M.

When Saint Francis first sent missionaries of the Order to convert the people to Christ, something new happened in the annals of the Church's missionary activity. The Church since its first hours on Pentecost had always been a missionary church. But when Francis gave his brothers their obediences to mission lands, the Church's missiology took on a new and different coloring.

Saint Francis at that famous Chapter embraced each of his missionary brothers and probably said: "The Lord bless you and keep you. May you bring all possible souls to the love of Him who is not loved! Go, my brothers; go and preach the Word of God to all by speech and by example. Let the Christ of your hearts touch the hearts of your long-lost brothers who know not our King and elder Brother. Be heralds even as I am of the Most High, the Most Lovable, the Most Omnipotent Sovereign of heaven and earth!"

And so they went.

They were missionaries of the Church just like any others in their fundamental purpose. Yet they were also Franciscan missionaries. This mark distinguished them from missionaries of all other orders. This mark must still distinguish us today. This article hopes to probe the truth and meaning of what exactly is a Franciscan missionary.

What, first of all, is a missionary? The answer comes authoritatively from the great mission encyclicals of the popes: Maximum illud, Rerum ecclesiae, and Fidei donum. They make the point emphatically that the missionary is a person who implants the Church in a culture foreign to his own. Vatican II's Decree on the Missionary Activity of the Church says: "The specific purpose of this missionary activity is evangelization and the planting of the Church among those peoples and groups where she has not yet taken root" (§6). The fundamental objective, then, is to incarnate the Church, to implant it so deeply in a people that nothing can tear it out of them, neither persecution nor sin nor the human weakness our nature is heir to. The missionary must make the Church and its grace a flesh-and-blood reality for his people. His primary virtue need not be great prudence nor great humility nor great poverty, although these are wonderful too, but what he really needs is a great, deep love for the Church. If he has this one virtue, he will have enough: he will also have the other virtues included in this one in due measure.

The missionaries of the past had a great love for the Church. The missionaries who evangelized Poland, for example, must be celebrating in heaven over the thousand years that the Church has flour-ished there. Also the missionaries who went to Ireland, Spain, Italy, Germany and France made the Church incarnate in varying degrees in those nations.

But what does it mean to implant the Church? Pius XII in Fidei donum said in effect that a native clergy is a sign that the Church has taken root. Vatican II repeated this idea: "Thus too, particular native churches, sufficiently provided with a hierarchy of their own which is joined to a faithful people and adequately fitted out with requisites for living a full. Christian life, can make their contribution to the good of the Church universal"(§6). The new native hierarchy in Africa shows that the missionaries' work has borne fruit. On the other hand, the delay in building native clergies in Latin America for centuries has weakened the implantation of the Church there immeasurably.

Furthermore, to implant the Church means to found the whole Church, though in miniature, still complete in its essential structure and entire with all its charisms. For example, the Church should have religious life along with a native, secular clergy; it should have active life along with contemplative life. The Poor Clares were invited to Goiás, Brazil, precisely to balance an already very active Church with a prayerful, contemplative side and thus present to the people a picture of the whole



Church, acting and praying. Th implantation of the whole Churcl means a full hierarchy of nativ priests, bishops, archbishops, and if you will, a few cardinals. It als means implanting, or allowing t blossom, the graces of the Hol Spirit latent in both laity and clergy. These may be graces o charisms of the apostolate, of th Word of God, of preaching, of th sensus fidelium, of fraternal love of true lowliness, of authentic po verty, of real community life, and so on. To implant the whol Church therefore does not mean merely to administer the sacra ments but also to develop a ful conscious sacramental life in the people. Nor does it mean to preach merely by word and let the example go by the board. I means that people see and lovthe human-divine Church in al its spiritual-physical reality; tha they abandon their ideas of a land ed, moneyed, high-powered Churcl to see it anew as the People o God, the Body of Christ, the Church of faith, hope, and love, serving rich and poor alike, en route as a pilgrim to its heavenly home; that they see Christ in his Church continuing his Incarnation in every century among every race until the end of time.

This is to be a missionary; to incarnate the whole Church in a culture new to it.

But what is it to be a Franciscan missionary? Certainly the friar as a loyal son of the Church does what she commands all her missionaries to do. Nonetheless the friar minor as a son of Saint Francis does this task in his own special way. He does it with seraphic love and fraternity, with true lowliness or humility, and with profound apostolicity. He is a member of a lowly, humble, apostolic brotherhood. He is a friar minor, a little brother. The ramifications of this fact for the missionary are many and vital.

First of all, he comes from a community to found a community. Someone once said that a friar's first apostolate is among his own community. Certainly his learning to live charitably and harmoniously with other friars equips him supremely for the Christian community life he must foster in a mission. A friar must learn brotherhood at home before he can presume to teach it to others. Ignace Lepp says: "I have often noticed that those adults in-

capable of love are precisely those who have had no chance to apprentice to it in their childhood and adolescence by means of friendship." The friar's community life provides this apprenticeship for his future missionary apostolate.

Secondly, the friar's preference is for the lowly. He is always in touch with the common person. He knows and understands John Q. Public. He loves fraternally the great unwashed of the People of God. The friar minor missionary is always a friend of his people. He is not to be identified with the rich and powerful, though he may at times walk among them. He is not one of the most downtrodden in his parish, though he has a brother's concern for them. He is, very simply, a common person among other common people, trying to love them in an uncommon way.

Third, a friar missionary is apostolic. His apostolicity branches from his sense of seraphic brotherhood and of true lowliness, or, if you will, simplicity and humility. He knows his community life does not stop at the doors of the friary. It reaches beyond to embrace all men. It breathes an apostolic urgency to communicate the Good News of God's love to every brother in a real and palpable way. Being concerned with the lowly and humble in everyman,

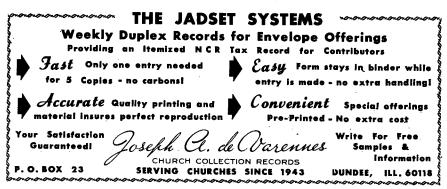
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with the least common denominator in every human being - his creatureliness — the Franciscan missionary seeks apostolically to close the gap between creature and Creator. He is pained at the sight and thought of fellow human beings who separate themselves from God as if He didn't matter, who brashly proclaim the death of their Maker, who perhaps in their religious ignorance stand to forfeit so many of God's loving graces. Apostolicity means zeal and zeal is based on love, as Saint Augustine once said. "Caritas Christi urget nos" was the cry of Saint Paul's apostolic heart. It must be ours too. The God-man closed the gap between creature and Creator by his Incarnation. The apostolic friar hopes to repeat this mystery of the Incarnation in the life of every brother he meets.

A further note of Franciscan apostolicity is its characteristic flexibility. The friar minor is disposed to use any kind of apostolate so as not to hamper the work of the Holy Spirit through him. Cartooning or road-building may be what apostolicity demands in a

given time and situation. Another quality that ties in with lowliness is Franciscan willingness to accept apostolates refused by others. The General Constitutions of the First and Third Orders call for this availability, which reflects Saint Francis' desire to take on whatever work the Lord commands. It puts the Order more truly at the service of the Church. It saves the friars from being involved in the socalled glamorous apostolates or succumbing to ecclesiastical statusseeking, which Saint Francis evaded at all costs.

All of these characteristics of a Franciscan missionary are interlaced and, to a degree, interchangeable. Yet the resulting composite is a marvelous combination of virtue and grace that God alone can work in the individual soul. For many centuries God has provided these saints in the annals of Franciscan mission history, in persons like John of Monte Corvino, Junipero Serra, and Francis Solanus. May we see more of them today and in the years to come. God surely wants them. The People of God in every land need them.



<sup>1.</sup> Lepp, The Ways of Friendship (New York: Macmillan, 1966), 50.

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### As The Father Has Sent Me

Pascal Foley, O.F.M.

To be an apostle means, simply, to live the apostolic life: i.e., the life lived by the Apostles, shorn, of course, of all the trappings of time and circumstance. The Apostles were men 'sent' or 'commissioned' or, to use the current words, men 'engaged' in or 'committed' to a certain form of living and teaching. This 'live teaching' is frequently called today the 'kerygma.' which is the Greek word for a heralding, a preaching, a proclaiming.1 In the case of the Apostles, it would be their 'announcing of a new Way of life' given them by Christ together with the command to preach this Way of life to the nations, to all the world.

An apostle, by definition (another Greek word!) is 'one who is sent.' The content of the message or preaching of the apostles (whether they be of the first or twentieth century) was and is—the Word of God. Both in the Old and New Testaments, God revealed himself to us, spoke to us, became 'involved' or 'engaged' with us, his chosen people. We have become not only servants but friends of his, in fact and substance his children

and heirs. And he has bound himself to us and us to himself "with the bonds of love." We not only are called but are the children of God (cf. 1 Jn. 3:1).

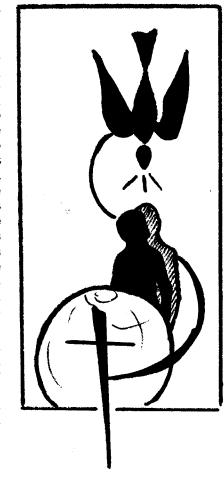
Christ our Lord, God's Son, Jesus, brought all this to us, bought all this for us. God had made many testaments or covenants2 with men, beginning with Adam on through Noe, Abraham, etc. But Jesus, in the Father's Name, and in his own Name, as God's only Son, made a new and eternal testament with us and sealed it with his own Blood. Because it is eternal, it is the last, the absolutely ultimate pact that God made with man, and will last forever. All previous testaments and contracts foreshadowed and led up to and explain this Covenant of Christ. If all of God's love for man can be called a 'covenant love,' the love of God our Father for us. manifested and given us freely by Jesus, is par excellence the supreme act of covenant love for that one creature, man, who alone is made in His image and likeness. God had given many things before, made many promises to which he was

always faithful. But in this final testament, he literally gave us all; he gave us himself.

All of Christ, his birth and childhood, manhood, mysteries and miracles, his preaching and teaching and suffering, agony and death, resurrection and ascension into heaven...all and everything he was and said and did pointed to one supreme event: Pentecost. At Pentecost, God sent us his own Spirit, the Third Person of the Blessed Trinity. It was this Spirit that overshadowed Mary and gave birth to Christ. This Spirit was poured forth by God into his Church, the gathering of all the faithful. Hence the Church was 'born of the Spirit' at Pentecost, just as Christ was 'born of the Spirit' at Bethlehem.

It was this same Spirit of God that poured into the hearts and minds and souls and bodies of Christ's chosen Twelve, and Mary, and made them all apostles so that "filled with the Spirit they went and preached everywhere the Word of God." It was the identical same Spirit that filled and dwelt in the human soul of Christ, that led him and drove him and impelled him to be and say and do all that he was and did and said in his lifetime. It is this very Spirit that is poured into our souls at Baptism.

This being 'filled with the Spirit' is what makes us Christians, other Christs, and hence apostles. This



pouring forth of the Holy Spirit into our minds and hearts and souls and bodies is done, effected, brought about by the almighty power of God at our Baptism.<sup>3</sup> This is the very life of God that is given to us and perfected in us by the remaining sacraments and by prayer (cf., e.g., the prayer at the

<sup>&</sup>lt;sup>1</sup> Kerygma: there is, e.g., kerygmatic theology—a direct linking up of the scriptures with theological thought and reasoning in such a way that the teaching of theology becomes more alive, existential, concrete, phenomenological, an 'engagement' or 'involvement' of men with God.

<sup>&</sup>lt;sup>2</sup> Testament: i.e., a pact, deal, agreement, contract, a bi-lateral treaty.

<sup>3</sup> Baptism: the older and much more meaningful word which more accurately and pointedly declares what happens when we are made children of God is 'Christening.'

offertory for the mixing of water and wine; prayer is nothing more than the manifestation and extension of this life in us). Confirmation, as the word itself suggests. strengthens and perfects this life in us. It is this partaking and sharing and living the very life of God himself that makes us "a royal priesthood, a kingly nation" (cf. 1 Pt. 2:9). It is this sharing of his life that makes us fit to offer Mass with Christ, this Mass which is the sacrificial offering and loving surrender of the Son to the Father. This Spirit of God, then. received at Baptism, makes us apostles and equips us for the role of apostles.

When we receive our Lord's Body and Blood in Communion, we really do not have a new union with Christ (as though there hadn't been one until or without Christ's sacramental presence). The reception of Communion is, rather, like the consummation of love for the God who is, already, in us by reason of our Baptism.

This seems like a fairly long preamble to explain what an apostle is. But the whole point is this: Once the above is understood, absorbed, lived, one is automatically an apostle. How can one understand and love...take to his heart...the love which God gives us, has for us, is for us, and not be an apostle? How is it possible to remain silent and inactive and self-ishly hoard this love, as it were, never sharing it with others?

Cardinal Suenens mentions that the Irish and English Hierarchy called in laymen to submit their solution as to why so many 'lost their faith.' Their immediate reply was: "Because they did not spread the Faith." That is, they did not share it, and so did not live it in such a way that others might come to know it and love it. In a word, they lost the Faith because they were not apostles of the Faith.

This can be applied to religious who give a poor 'image,' or, as they say, 'project a poor image' of religious life. Their demeanor. their life, their habits of thought and action do not betray a dedicated or devoted life, a life that has been gladly and willingly surrendered to God. Too many of us, perhaps, "put off the old man and put on the old woman." High among the reasons for the lack of vocations is, I believe, our failure to convince by our actions that we have 'tasted and seen that the Lord is sweet' (Ps. 33:9).

To be an apostle, then, is to bring the Good News, the gospel, the meaning of the spiritual life (literally: the life of the Spirit within us) to others. "Others" are everyone: the members of my community, the children I teach, the people I work with, the girls in the office, on the floor, the workmen and women who are associated with me all day every day. And it goes without saying that I will bring this Good News, this life, this Way of living - not by being preachy, but best of all by understanding and loving and living it myself. This is done by the surrender to God I made in my profession: my total dedication to and devotion to and love for a Person—Christ. Then, and only then, will I look for means, paths, opportunities, ways of sharing this life, this love. I will want to share it because "goodness is diffusive of itself" and because it is of the very nature and essence of love to grow by sharing and giving.

'Routine and mediocrity' are very real threats to any religious. They occur when we lose the ideal, when the thrust of our lives is no longer to God but to self-satisfaction... greater or lesser depending which is uppermost. And this happens (gradually, of course) when we cease to realize two things: (1) who and what God is and his tremendous unbelievable love for us, and (2) who and what I am - a child and heir of God my Father, a brother of Christ who redeemed me, a tabernacle of the Holy Spirit.

To repeat: it is the Holy Spirit, substantial Love itself, given to me at Baptism, poured forth into our hearts by the love of God dwelling in us, that has made me a Christian. It is this Spirit, closer to me than I am to myself, making me an integral member of Christ's mystical body, uniting me to Christ as a branch to the vine, that makes me and gives me the equipment to be an apostle. It is for a

rebirth of this Spirit in each one of us, and so in the Church, for a "new Pentecost in our times" that the Second Vatican Council was convoked.

To be renewed, to 'begin to live,' is simply to make the Church's teaching a vital, integral, personal part of our lives; in fact, to make that teaching the basis and foundation and building of our entire lives. To make that teaching significant in and to our environment, we must know it, love it, and live it to the hilt ourselves. Then it will grow and flourish and flower - 'run over' into our work, our contacts with people, our hour to hour and day to day living. Only when our encounter, our confrontation with God is a deeply personal relationship, a true friendship, can we be changed and renewed.

This is the only valid meaning of a dialogue with God. If this is achieved and realized (and it can be realized only by humbly asking God for it), then with and in and for God, I can renew not only myself but the face of the earth. I can be God's co-operator in bringing a "new Pentecost in our times" because, being caught up in God, impregnated and filled with a deep personal love for God, I will want to make my love 'known, loved, and served' — this is to be an apostle.

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### The Living Water of Scripture

A Significant New Introduction<sup>1</sup>

Francis X. Miles, O.F.M.

Like the miraculous flow of oil produced by Elijah and Elisha, biblical publications keep pouring out of the presses, and the public continue to drink the contents. This is, indeed, a healthy sign in the modern Catholic biblical movement that Catholics are aware of the need for guidance in the reading of the Bible. However, the mere consumption of many books, although it enlightens the mind, can just as easily confuse the average Catholic who has had no formal training in the scriptures. His mind is filled with unrelated material ranging from Moses to myth, and so, when he picks up the Bible to read, he may rightfully ask: where does he begin, what is important and what is not, how does he go about reading the Bible in an intelligent way?

I find the three-volume work of Fr. Harrington to be the perfect guide for anyone who is perplexed by the plethora of scriptural books and who is looking for a unified and intelligent approach to biblical studies. The distinctive mark of these books is that they offer a simple yet scholarly, well planned introduction to an intelligent reading of the scriptures. Their worth may be measured by the many plaudits from such biblical scholars as Roland de Vaux, Bruce Vawter, Eugene Maly, Robert North, W. L. Moran, and others.

As regards the purpose of his work, Fr. Harrington states in his third volume: "In my Prefaces to the preceding volumes of this series. I have set out the purpose and scope of the whole work: to provide an introduction to the Bible which takes account of modern biblical studies and which might serve the needs both of seminarians and of interested layfolk. Now encouraged by the tenor of many reviews, I make bold to suggest that it may also be of help to pastoral clergy and to Sisters engaged in religious education... Since it is meant to be self-explanatory, or largely so, it is hoped that it may also serve as a 'teach yourself' book for those who do not have the advantage of a professor." Although the last two volumes dealing with the Old and New Testament fulfill this purpose exceedingly well, I found the first volume failed to live up to the author's aspirations; it was a great disappointment as compared to the other two, and I frankly found it the most emaciated Introduction to the Bible which I have ever read. The less than one hundred and fifty pages skim through the basics — inerrancy. the formation of the canon, senses of scripture, texts of the Bible, etc. but the cursory treatment renders this material almost meaningless.

Although the exposition on inspiration is the best part of this book,

it consumes one quarter of the total material, and other topics have suffered from this imbalance. There is also an omission of subjects which one should expect to find in a good Introduction. The reader will search in vain for any treatment of Form-Criticism in this volume; however, in the third volume there is a brilliant presentation, probably one of the best in the English language. But, one might ask, is Form-Criticism a New Testament literary tool only? Should not the beginner be introduced to this most important literary discipline so that he may see its fruitful application to the Old Testament as well as the New?

In a book of this type, there should also be included some discussion of biblical interpretation, that is, a history of exegesis from early Jewish times to the present. The problem of hermeneutics is one of the burning issues of the day in biblical studies, yet the reader is left in the dark. He should be given a history of the past to appreciate the present problems of meaning in the scriptures. The reader might think that I am demanding more from this small volume than is justified, and I am. Any Introduction to the Bible, if words have meaning, should run a few hundred pages, not less than a hundred and fifty. Also, the cost should be commensurate with the contents: I find the price of this first volume to be totally in excess of the material offered.

I do not find too much to recommend in this volume, and, in fact, I question its very existence as a separate volume. There are certainly better Introductions, and for a few more dollars, the reader could receive three, even four, times the material in this work. If it is to justify its existence as a separate volume, then it should be totally revised, expanding present material and incorporating new topics. These remarks should in no way detract from the other two volumes which are outstanding works; however, as

this first volume stands, it detracts from their worth, and that is why I believe a complete revision is in order.

Volume two, The Record of the Promise: The Old Testament, is the presentation of the best of modern day scholarship on the Old Testament in an orderly and non-technical way. The first chapter offers a one hundred page history of Israel from ancient times to the end of the Hasmonaean dynasty. The nine maps, various charts and tables supplement the text and make clear what otherwise could be a very confusing and dull topic. This chapter is a gold mine of information and serves as a good reference section for all that is to follow.

In his treatment of the Pentateuch, the author examines the characteristics of the four traditions -Yahwist, Elohist, Deuteronomist, Priestly - which go to make up the Pentateuch, and he shows how their gradual development led to the formation of the first five books of the Bible as we have them today. This second chapter sets the pace for the rest of the volume; the biblical books are analyzed historically and chronologically, and every effort is made to enable the reader to appreciate the development of them in their total significance as Records of the Promise. The chapter ends by offering some doctrinal insights into the Pentateuch: the theology of primeval history, the Exodus as salvation history, and the theology of covenants and law.

Deuteronomical history has always occupied a central position not only in the history of Israel's literary compositions, but also in the history of Israel's faith. Biblical scholars have come to realize its strategic position, and much study of the Old Testament in recent times has been centered on deuteronomical history. In his third chapter, Fr. Harrington has brought to light much of that recent scholarship. In his treatment

<sup>&</sup>lt;sup>1</sup> Record of Revelation: The Bible (1965; pp. v-143; \$3.95); Record of the Promise: The Old Testament (1965; pp. v-443; \$7.50); Record of the Fulfillment: The New Testament (1966; pp. v-533; \$7.50); by Wilfrid J. Harrington, O.P., published by the Priory Press, 1165 E. 54 Place, Chicago, Illinois 60615.

of Joshua, Judges, Samuel and Kings, he follows the plan laid down for examination of all the books: first a history and division of the book, then a literary analysis of its contents, and finally its composition and redaction. By maintaining this same method throughout this volume. Fr. Harrington enables the reader to approach each book in an orderly way and to make the learning process a treat instead of a treatment. This section is interesting also because it dissolves the rigid separation between the Law and the Prophets. Prophecy has penetrated the deuteronomical traditions, and likewise the legal traditions of deuteronomy have influenced the proclamations of the prophets. This insight serves as a unifying principle for this chapter and also provides a foundation for the next — on the prophetical books.

In chapter four, Fr. Harrington has done a remarkable job of selecting and synthesizing the vast amount of literature on the prophets and presenting it all in seventy pages. Each prophet is placed in his historic setting, and as aids in understanding his message, there is presented an outline diagram of his message as well as its literary form and meaning. This chapter is remarkable for its clarity and avoidance of non-essentials which so often become the main object of study rather than the prophets themselves. I would have liked to see some reference to von Rad's second volume on Old Testament Theology as well as Lindblom's Prophecy In Ancient Israel, and Heschel's The Prophets. There is no mention of these works either in the footnotes or in the bibliography. The chapter closes off with a discussion of Messianism and the Suffering Servant.

Chapter five takes up the study of wisdom literature. Since the discoveries of the Ras Shamra texts, scholars have constantly been adding to our information about ancient Near Eastern religion and the culture in which the Jewish religion

developed. Old Testament history bears witness to the fact that the Israelites were influenced by and borrowed from Canaanite culture. Some clear indications of this are found in the poetic and wisdom literature of the Jews. Fr. Harrington opens this chapter with a brief study of this influence, but it is unfortunate that he does not draw on his remarks to highlight the wisdom writings. However, these pages are rich in insights into such works as Proverbs, Job. Qoheleth, etc. These books are presented as an evolutionary development of Israelite thought, a gradual awareness of the wisdom of God which culminates in the book of Wisdom, the bridge to Christ, Wisdom Incarnate.

A separate chapter is devoted to the sapiential book called Psalms; after a preliminary study of the growth of the psalter and meaning of the titles of the psalms, there follows the usual classification of the psalms: supplication, thanksgiving, praise, etc. Within each of these categories, there is given the Sitzim-leben, the structure and composition of the psalms. This approach reflects the study of today which tries to determine the place of the psalms in the liturgical life of Israel. The chapter closes off with a discussion of doctrinal aspects of the psalms — the problem of suffering, the notions of thanksgiving, redemption and creation, and the kingship of Yahweh. This chapter is rather technical and abstract but perhaps such presentation is unavoidable; however, it seems that the closing section could have balanced things off by offering something more concrete and practical, rather than doctrinal considerations. I do not think it would have been out of place to offer a biblical theology of the psalms as Christian prayer, or to suggest proper reading of difficult passages. For example, how does one understand the imprecations of Psalms 22, 108, 136, etc.? This section would have been a good place

to offer possible solutions for practical difficulties.

The Chronicler's History, the Books of Maccabees, and the Writings comprise the last three chapters. The two books of Chronicles are treated as midrash literature. Chapter seven ends with a discussion of midrash as a literary form and there is offered a handy list of characteristics of midrash with illustrations from the biblical books. In the final chapter, there is an analysis of the Writings — Ruth, Jonah, Tobit, Daniel, etc.

The value of this book is enhanced by a select bibliography of over a hundred books, mostly in English and arranged according to chapters. The author also provides an index of biblical references and a general index which is more than adequate.

Volume Three, Record of the Fulfillment: the New Testament is an excellent companion to the previous work, and in many ways surpasses it. As in the other book, the author devotes more than sixty pages of introductory material to the history of the New Testament times. This sets the background for the second chapter which deals with the formation of the Synoptic Gospels; I believe that this is the first time a Catholic author has made extensive use of the Instruction of the Biblical Commission of 1964 on the historical truth of the Gospels. This section shows how fruitful sane application of form-criticism can be, especially in the search to determine how the Gospels were written. Fr. Harrington makes it quite clear that the Gospel truth is not to be found in a naive literal interpretation of the text. Once we admit that the early Church passed on the words and works of Jesus with "a fuller understanding" and "according to the needs of their listeners." and also that the evangelists (as well as the Gospel writers) made free use of this material, it becomes obvious that Catholics cannot regard the Gospels as transposed tape recordings or movies. This whole chapter is in itself an excellent commentary on the Biblical Commision's Instruction. The closing section offers a clear explanation of the Synoptic problem and quite logically leads to the next chapter, the Gospel of St. Mark.

Fr. Harrington's analysis of the Second Gospel is along these lines: first a discussion of authorship of the Gospel, its testimony of tradition and New Testament witnesses, for whom and when it was written. Next, there is the literary construction of the Gospel --- its plan, sources, special material particular to the Gospel writer, and the style and interest of the author. Lastly, there is a brief discussion of the doctrine in this Gospel with special attention given to the uniqueness of the author's contribution, e. g., for Mark, his meaning of "Son of Man," and the Messianic Secret. This approach to the Gospel is uniform for the other two, Matthew and Luke, so the reader has before him an orderly and intelligent view of the essential points of interest in each Gospel. Fr. Harrington has amassed a staggering amount of information, yet he has successfully avoided any obtuse scholarly debates and has given only what is necessary for a clear understanding of the Gospels.

While the author certainly has the right to choose and stress material he considers important in the Gospels, it does seem to me to be a glaring omission, in his treatment of St. Matthew's Gospel, to by-pass any discussion of the Infancy Narratives. The same may be said of St. Luke's Gospel; as regards the latter, it simply does not satisfy to say, "It

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is conceivable that Our Lady may have been his informant." If anything is to be said at all, I doubt whether this is a fair statement of things. René Laurentin's rejoinder to such an explanation of Luke's sources for his Infancy Narratives is that, if Mary is his source, why, then, was she so reticent about the rest of the life of her Son? Certainly, the reader is entitled to at least a footnote of insight into the possibility of no source at all, and the whole Infancy narratives being a composition of midrash literature.

Chapter six deals with the Acts of the Apostles, which is probably one of the most widely discussed books in present day New Testament studies. There is almost unanimous agreement among biblical scholars that the author of the Gospel of Luke and Acts is the same; however, the implications of this statement were not fully realized until a number of years ago. Luke and Acts were treated separately and no one bothered asking the obvious question, "Why did he write a sequel to his Gospel?" Today, biblical scholarship is centering its search on the topic of "Luke-Acts." As Fr. Harrington remarks, "Since Acts is the second volume of one work, it cannot be understood except as a continuation of Luke's Gospel." The author goes on to develop this point by revealing Luke's view of the early Church. It appears that his Gospel presentation of Christ's eschatological message has, in Acts, turned into a historical development. The development of this thought is the content of this chapter and the reader will find it the most delightful one in the entire volume.

The whole corpus of Pauline writings are treated in chapter seven, and, again, one finds a wealth of material condensed into about one hundred pages. This is (quite justifiably) the largest section of the volume; there is a well-balanced presentation of the form and content of each epistle, and there is a dia-

grammed plan of its contents just to make sure the reader does not get lost in the readings. My only criticism here is that there should have been some introduction to Pauline thought: his key ideas, etc., so that the reader could have something to unify all the theological truths presented by Paul. Also a brief outline of the life and journies of Paul would have been helpful to the average reader.

Chapter Eight considers the Catholic Epistles - Peter, James, and Jude; those of St. John are left to a later treatment under the writings of the Evangelist. We seldom hear (or read) these "Catholic Epistles," but Fr. Harrington does much to make them live and cause one to wonder how these epistles ever escaped reading before. The statement by G. E. Wright and R. Fuller that "hardly a scholar outside the Roman communion maintains the Petrine authorship of II Peter," would indeed have to be altered after reading this chapter. This chapter contains some good insights into the authorship and theological content of these epistles.

The final chapter comprises one hundred pages of reflections into the theology of St. John. Almost one half of this material is devoted to the Gospel of John, and Fr. Harrington offers the latest opinions on all aspects of it, from the problem of authorship to its literary construction, John the theologian, the historical problem and the terminology used by its author. The second section deals with the three Johannine epistles and closes off with a discussion of the Apocalypse.

As in the previous volume, there is a bibliography totaling almost two hundred books and also two indexes, one for biblical references and the other for general information. These two volumes are, as mentioned before, invaluable works. The amount of material offered is prodigious; yet the presentation of it is clear, orderly and inviting. The genius of

these works is that they give the reader the essentials, the material without which there is no intelligent reading of the Bible; these books would make excellent texts for seminarians and layfolk alike. However, I seriously doubt whether they could be used profitably as texts in a college undergraduate course. At this level of education, I doubt whether a teacher who is not also an exegete could adequately cope with questions asked about material in these volumes. Fr. Harrington does his work so well, that to go beyond him would require some sort of degree in scripture.

As a final point, I would like to add a piece of spiritual advice from Fr. Louis Bouyer. In one of his books, he states that if we desire to remain alive in the spiritual life, we must drink of the living water which is the Word of God. But the mere reading of the Bible does not suffice, for there must be lectio divina — an orderly and intelligent reading of the Bible which aids us in the transition from meditation to contemplation. Essential to lectio divina is the serious and constant study of the Bible. In the works of Fr. Harrington, we have the perfect teacher.

## GIVER OF GIFTS A Song for the Holy Spirit

Mother Mary Francis, P.C.C.

Those were small signs, those burning tongues.

What acts of what apostles shall set down
For sober students of that hour to read
The blue-white spurtings off those riveted hearts?

Wind told the fateful coming, or Wind was
Itself the Comer, Coming, the Arrived.

Let no nice speculations crowd what moment
Old walls of souls go down, thoughts gale away
Out of safe reason, logic's house has not
Stone on a stone, and men are immediate martyrs.

Swiftly the Gift is given with secret fire
Still in our slipping twilight. The almost-night
Knows the Wind coming. Giver with gifts, He comes
Surely, at timidest call, at hand's most feeble
Beckoning from the sucking sands.

Bright giver,
I guess what fatal gifts You bring me! Give me
Some gift to bear Your gifts. Your consolation
Has blown me from the branches of my comforts.

### **Book Reviews**

God in an Evolving Universe. By Olivier Rabut, O. P. Trans. William Springer; New York: Herder and Herder, 1966. Pp. 154. Cloth, \$4.95.

If you have read the author's Dialogue with Teilhard de Chardin (Sheed, 1961), you will be prepared for this critical and provocatively original effort to come to grips with evolution's implications for natural theology.

Rabut credits Teilhard with being the first to introduce the phenomenon of mind into the scope of evolution and thus helping to focus attention on the main problem to be dealt with in this book: that of meaning. He examines briefly but competently the neo-Darwinist solution and concludes that even with the addition of Lamarckian factors, it is insufficient to account for meaning and the mind which perceives and gives meaning. Not even the syntropic wave theory of Meyer suffices to explain the purposiveness we discern in evolution, though Rabut takes a long time to reach this conclusion.

Having set up the possibility that the universe itself may be instrumental in its own forward and upward drive, the author concludes his lengthy presentation of the problem with a consideration of the possibility that the universe may after all be absurd — characterized more by indeterminism than by its opposite. It is strange that the translator added no reference to Nogar's recent book on this subject.

P. 10 contains a premonition of what appears ex professo on p. 116: the author really does not at all intend to draw an organic connection between the evolutionary data and God's existence. It is hard to avoid the impression that all the erudition displayed in the first two parts of the book is a sort of

"come-on." It is as though the author is insisting, "I do so know all about this science business" — only to dismiss the whole scientific approach as, ultimately, irrelevant: "Evolution does not confirm, nor does it directly infirm, a doctrine which has no need of a scientific examination of the cosmos... Biology has led us to a problem which can be posed without it" (p. 116). But so could the intuition of a Parmenides, a Plato, or an Aristotle have led us to that problem!

The last third of the book is an attempt to reason to the existence of a God who will be the source of all the meaning the author had stressed in the preceding sections. Rabut tries to combine the Sein of Heidegger with the existential Act of St. Thomas; but the attempt, unfortunately, does not quite come off. It appears to this reviewer as a highly contrived bit of concordism - far less crude than the older biblical sort, but no more successful. Certainly Rabut gives the impression of knowing his Heidegger; every interpretation is covered with reservations and distinctions — but then he should have known better than to attempt so gratuitous and syncretistic a solution as to make a "subject" of Heidegger's Sein.

One wonders why Albert the Great is cited (p. 119) as an instance of one who taught a doctrine of the "universal agent intellect." This, one would think, is the claim to fame of the Arabians; we remember Albert for many things, but not particularly for a universal agent intellect. The twofold citation of Heidegger's Being and Time as Time and Being, and the misspelling (in Greek characters, p. 106) of phainesthai, must likewise be laid to the author's blame. Flaws that may be the translator's fault alone, include the use of like for as, nothing for notion (p. 105), dispose of (twice) for something like "have at one's disposal," and "avoiding the injury" (p. 137) which accepting a paradox would inflict on

us. Mr. Springer was evidently out of his element when called upon to deal with the quo est and quod est of medieval theology. After rendering the French sentence perfectly in his English text (p. 121), he adds a "sic" in a footnote and proceeds to supply the French version!

If Rabut was so concerned with science and philosophy (to the exclusion of theology) in treating of God in an evolving universe, his omission of any examination of Whitehead. Hartshorne, and that group is certainly mystifying. Teilhard and St. Thomas would have been relevant, to be sure, in a theological context; but it is difficult to see how Heidegger could be pertinent in any way to any theme treated in this book. The answer to this enigma is not hard to find: Heidegger and St. Thomas fit perfectly into Rabut's design which was not at all to examine science and the data of evolution, but to present in an ingeniously camouflaged way the thomistic argument from design.

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

Obedience in the Church. By Alois Müller. Trans. and ed. by Hilda Graef; Westminster, Md.: The Newman Press, 1966. Pp. 191. Cloth, \$4.50.

On first reading, I earmarked roughly one quarter of the pages of this book for re-reading. And the notation I made on one fourth of these pages was "Good point." Pastors, principals, and prelates ought to read this book. In fact, I think they ought to read it in this way. Note the presupposition operative throughout the work: "Our contemporaries both inside and outside the Church must not be led to believe that being a Christian and being redeemed means chiefly to have entered a relationship of hierarchical obedience. It may be the vocation of an individual or of an Order to represent this mystery in a special



way in their own life. But it can no more be the chief task of the whole Church than the concentration on any other particular mystery" (pp. 165-66). Begin reading with the author's concluding remarks: "...most authors are agreed that today ecclesiastical authority must be limited by freedom.... In our time the problem of obedience is especially urgent, and the attempts to solve it by emphasizing the duty of obedience to its limits are still obviously unsatisfactory' (pp. 169-70). Turn then to Chapter IV (p. 77) and read through to the end, omitting Chapter V (a few pages of extracts about "authority" from the original German). Finally, read chapters I-III in inverse order. Too complicated? Read it from cover to cover then, but do take a peek at the concluding pages first.

Müller lays stress upon the duties of those in command, especially that of being open to correction. The spirit of obedience is not weakened by openly pointing out mistakes, but the spirit of obedience "is primarily destroyed by bad orders and by pretending that bad orders are good orders" (p. 121). Müller is not just discussing the pastor-curate, principal-teacher, or even pastor-bishop relationship, but has in mind the relations of any authorities in the Church to higher authorities. There

can be "a duty to disobey," and not just in the often-discussed, rarelyencountered case in which a command to what is clearly sinful is given. Such disobedience would be called for, when carrying out orders would cause grave harm.. to the faithful or to the authority itself (which, at least, would be embarrassed by a foolish or "bad" order - cf. p. 122). Müller does not illustrate this contention, but Cardinal Gibbons' refusal to publish a Roman decree against the Knights of Labor seems a perfect paradigm. The adjustments of American and other bishops to regulations about the language in which philosophy and theology should be taught are, I believe, also illustrative of Müller's point. Radicals, of course, might push this view of obedience to extremes (as they push any views to extremes), but Müller reminds those under authority that they "have also to show their asceticism by doing their best in the situation in which they find themselves and not neglecting the good that may be done because the better is forbidden" (p. 159). The quoted phrase I believe to be one of the most important in the book, for it expresses what, by-and-large, must be, I believe, the attitude of today's loyal Catholic adult, and they contain in themselves the raison d'être for persevering in, rather than abandoning, one's special religious or priestly consecration.

The difficult problem of Church authority in doctrine is treated ex professo in Chapter III, without any significant resolution of the difficulty. "Liberals" - in the pejorative sense of the term - could regard this chapter and pages 117ff (from Chapter V, "Obedience and Moral Theology") as a gold mine, but Müller reminds them that it does matter what a Christian believes on matters other than those infallibly defined (p. 120). Some confusion to be present in regard to the assent

given to non-infallible pronouncements (p. 74) and also with regard to the distinction between doctrinal statements and prudential directives (p. 118).

An imposing selection of scripture texts regarding Church authority and its limitation is found in Chapter II, "A Historical Survey of the Doctrine of Church Authority." The survey, however, as is the wont of surveys, lacks sufficient substantiation (on p. 35 the author cites Ignatius' letters, but seems to impose an arbitrary interpretation on them), and his summary statement on p. 48 accordingly seems astonish-

Pertinent statements of Pope Pius XII on the matter of obedience are cited in the early part of the book. but they seem to suggest that the crisis of obedience is particularly a matter for those under authority. Perhaps for this reason, Müller draws an unfortunate contrast between Pius XII and John XXIII - unfortunate for the message he wants to get across, since it offends the reader — this reader, anyway. The words of Paul VI about authority as a "service of truth and love" (Ecclesiam Suam) plus his call for obedience to the laws of the Church and her authorities (ibid.), which Müller cites in his conclusion, might also, as we have said of most of the conclusion, have been placed in the beginning of the book.

Of special value is Müller's distinction between religious obedience (which is not the subject of the book) and ecclesiastical obedience (pp. 115-16). The distinction between an "authentic" spirit of criticism and its perversion is well made (pp. 156-57) but needs elaboration: The nature of the "existential encounter" which a perverse spirit of criticism prevents is au courant, but not clear.

Tolle et lege.

- Julian A. Davies, O.F.M.

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