COVER AND ILLUSTRATION CREDITS

The cover for the June issue, drawn by Sister Miriam, O.S.F., of St. John the Baptist High School, West Islip, L.I., uses the traditional celtic cross as a symbol for the mission of Irish Christianity to bring the message of Christ to those who have not yet heard it. The photographs on pp. 166-67 are used by courtesy of Father Colman O Huallachain, O.F.M.; and the illustrations for this issue were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephens, Wyoming.

the CORD

June, 1967

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A PRINCE OF THE CHURCH



In the handsome Teilhard de Chardin Album recently published by Harper & Row, a facsimile of G.-M. Haardt's last letter to his wife refers to Father Pierre Teilhard de Chardin as "a prince of the Church." The expression, often enough used of Cardinals, startled us somewhat in the present context. On further reflection, it does much more than startle: it suggests some sobering and salutary thoughts. The longer one reflects on it, in

fact, the more emphatically does the phrase burn itself into his consciousness.

The immediate context of the words is itself sufficient to give the reader pause: "Pere Teilhard de Chardin is a prince of the Church but he has the expeditionary spirit as fully as any man can have it" (p. 114). But— the word but raises a host of questions. We all know the influence Teilhard's published works have had on Christian spirituality, on our understanding of theology, and on our conception of the Church. But this was 1932; and then it was very much in place to wonder that a "prince of the Church" could have the "expeditionary spirit" at all, still less "as fully as any man can have it."

Many a saint has written the equivalent of the famous passage from The Future of Man: "To have experienced and understood, in order to teach others to experience and understand, that all human enrichment is but dross except inasmuch as it becomes the most precious and incorruptible of all things by adding itself to an immortal centre of love: such is the supreme knowledge and the ultimate lesson to be imparted by the Christian educator" (p. 159). What is new in Teilhard is that in him ("by pure chance," he says), the proportion of the two ultra human factors: love of God and faith in the world, happened to be favorable— and to fuse together spontaneously (p. 210).

Is this, perhaps, what made Teilhard a prince of the Church? Can we not say that this fusion of what had for so long seemed to so many to be separated—this unique union in one man of mystical love for God and passionate love for the world, made Teilhard an outstanding symbol of what the Church stands for? What is the Church, after all, but the great Sacrament where the divine encounters the human; and the human (the "worldly"), the divine?

The impression of having got at the essence of Teilhard's greatness with this realization, is strengthened by careful and reverent reflection on the rich content of this superb memorial Album. Year by year, the reader watches Teilhard grow: physically, intellectually, spiritually. One sees spread before him in graphic and often splendid photographs, in the recollections of those who knew Teilhard, and in Teilhard's own unforgettable words, the slow but steady development of a man who will surely go down in history as one of our age's most profound and influential thinkers.

To see in this development the maturing of a great scientist, a great philosopher, or a great theologian— a great intellectual in any sense, and nothing more— would be to miss the Album's quintessence. Everywhere, on page after page, Teilhard's priesthood intrudes itself on the reader's consciousness. "As far as I can, because I am a priest, I would henceforth be the first to become aware of what the world loves, pursues, suffers, I would be the first to seek, to sympathize, to toil; the first in self-fulfillment, the first in self-denial. For the sake of the world I would be more widely human in my sympathies and more nobly terrestrial in my ambitions than any of the world's servants" (p. 58). To see this priest, dressed in khakis, now trudging along the desert under a broiling sun, now playing with a chipmonk, now wholly absorbed in examining a fossil, now at a desk drafting scientific reports— it all makes one's mind reel.

Many of us have heard of those priests in concentration camps who used their own martyred bodies as altars on which to offer to God the sweet-smelling oblation of the Mass. Martyrdom, to be sure, was not Teilhard's privilege; yet the memory of those concentration-camp scenes comes vividly to mind, and with them the heroic sacrifices of missionary priests in every age, as we think of Teilhard's "Mass on the Altar of the World": his glowing vision of the christification of the cosmos, and his life wholly consecrated to that goal.

A priest is a man, chosen from among men, appointed for men in the things pertaining to God; his priesthood, in Christ, is essentially mediation, reconciliation. Telhard, then, was a priest among priests. His every geological discovery was an act of religion; his every prayer, an act of faith in the world. His every scientific report was a prayer; his every religious observance, a witness to the earth's grandeur. Teilhard's every breath gave eloquent testimony to his priestly heart.

Under the New Law, the Priest is also Victim. This, Theilard understood and lived in a way which cannot afford to be lost on today's priest. Only a visionary with Teilhard's vision can know what it cost him not to be able, during his lifetime, to proclaim it. Only a writer with Teilhard's talent can appreciate the ordeal of being unable to publish a word of his limpid poetry. Someone once asked him why he didn't just "walk out"—leave the Jesuits. His answer: "It would mean cutting myself off from my 'divine milieu'; I should be breaking the thread that binds me to the will of God, and I should no longer be able to entrust myself to its guidance."

¹ The Teilhard de Chardin Album, compiled by Jeanne Mortier and Marie-Louise Auboux, with a preface by Andre George. New York: Harper & Row, 1967. Pp. 223. Profusely illustrated; with index and chronological table. Cloth, \$12.95.

This answer does not betray a naive ignorance of what we like to dwell on today as the Church's human dimension. Teilhard also wrote, "What distresses me is not that I am shackled by Christianity, but that Christianity should at the moment be shackled by those who are its official guardians: the same problem that Jesus had to face two thousand years ago."

Shall we, then, indulge in sophomoric glee, that "Teilhard has been vindicated"? Before doing so, let us give due attention to his sober statement to Pēre Bergounioux: "If the Church fall, all is lost." We need someone, today, to say these words to us. We need someone to teach us the responsibility that comes with our enhanced freedom of expression and action. Teilhard's whole life, a chiaroscuro of crucifixion and transfigured resurrection, must be allowed to speak to us in a modern idiom, one that we understand.

Responsible criticism and a "holy impatience" form a necessary part; of our role in the Church today; but Teilhard's life tells us that these cannot exist without a deep love for the Church which penetrates to the very marrow of our being. That is why he is a "prince of the Church."

Fr. Michael D. Meilach, ofm

CAN YOU HELP?

The Collegio de San Bonaventura, well known to scholars throughout the world, was founded in 1877 for the critical editing of the complete works of St. Bonaventure. Since then it has published a host of other critical texts vital for Franciscan scholarship.

In the notorious flood of November 4, 1966, the Book Depository was under 7½ feet of water. The refectory and kitchen were completely ruined. The scholars at the Collegio, in Quaracchi outside Florence, estimate the cost of repairs at \$500,000— which does not include the wear and tear on the friars themselves and their inability to continue with further scholarship until the present circumstances are ameliorated.

The Franciscan Institute of St. Bonaventure University, publishers of THE CORD, is intimately involved in this disaster; the entire first printing of the critical edition of the first volume of William of Ockham's works, the fruit of many years of work by scholars at the Institute, was destroyed by the flood. We therefore appeal to you for contributions to the restoration of this "scientific citadel of the Franciscan Order," as A. Masseron has called it. Please send whatever you can to

The Quaracchi Flood Fund Economato Generale Curia Generale dei O. F. M. Via S. Maria Mediatrice, 25 Roma 6, Italia

Languages for Peace and Good

Colman O Huallachain, O.F.M.

Language is a central and integral part of the way people live. Within recent years attitudes towards and activity regarding languages have undergone revolutionary changes. This is due to the "shrinking" of the world (so that people speaking different languages are more easily and frequently in contact), to advances in methods of teaching languages (as a result of developments in linguistics, psychology, pedagogy) and particularly to the discovery of new technical aids to help us select what is to be learned and to present it to the learner more efficiently than was ever before possible.

The results of these changes are seen easily enough already in the school system of many lands. The implications for certain other areas open to the Christian apostolate are worth exploring.

Language Project in Ireland

Attached to the Franciscan College at Gormanston in Ireland there is an institute which has been established to deal with languages in education but which is also influencing other aspects of the apostolate of languages.

The first part of the activity

referred to, that of languages in education, is under the patronage of the Irish Government Department of Education which helped the Franciscan Order to found and equip a language centre including research offices, a library and language laboratory. The second aspect depends on an extra laboratory, additional accommodation, and work done independently of Government aid by Franciscans and others associated with the language centre, including the Loyola Foundation, Inc., Washington. D.C., which has given generous financial support.

Languages in Irish Education

A meeting of the European Ministers of Education in Rome, 1962, decided that all possible steps should be taken to ensure that teachers at every level would receive adequate training in the methodics of modern language teaching and that in-service training of qualified teachers would be introduced.

Experts on these aspects of education were brought together by the Council of Europe in Stockholm the following year. They emphasized the urgent necessity of establishing centres of language study to relate more closely the results of research with work in the schools according to the needs of each country. This work had already begun in Ireland where the Government was helping to provide the Franciscans with equipment and a suitable building at Gormanston, on the understanding that they would assist the State to improve language teaching throughout the national education system.

The language centre thus established has since been concerned with every aspect of language teaching:

1. Research aimed at presenting languages so that they may be taught in the most efficient way possible. One example of this is fundamental Irish (known as Buntús Gaeilge), a linguistically-selected minimum amount of the ancestral language which forms the basis for new audio-lingualvisual courses now being produced for all school levels and for adult learners. Another example is an outline plan to provide a scientifically-arranged course in oral English so as to ensure that all Irish school children attain an acceptable standard of educated speech in that language, without losing the characteristics of the variety of English which has been used in Ireland for centuries.

- 2. Evaluation of school courses, methods, and teaching aids.
- 3. Preparation and publication of language teaching materials. For instance, special Gaelicized editions of the American high school texts Ecouter et Parler, Verstehen und Sprechen, Entender y Hablar, have been produced and these are now being used by tens of thousands of Irish school children.
- 4. Collection and diffusion of information about advances in language instruction in all parts of the world.
- 5. Vacation workshops and discussion sessions which have already provided in-service training for hundreds of language teachers interested in new methods.
- 6. Advisory services on problems of language teaching.
- 7. Cooperation with foreign cultural missions (French, German, Spanish) who are working to promote understanding of their own language and culture.
- 8. Reception of visitors from abroad who are concerned with language problems or who seek information about language teaching in Ireland.

The Center for Applied Linguistics (Washington, D. C.), the Bureau d'Etude et de Liaison pour l'Enseignement du Français dans le Monde (Paris), and the British

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Council (London) chose Gormanston as the host institute for their Sixth International Conference on Second Language Problems in 1965.

The Minister of Education, Mr. Donagh O'Malley, announced in the Irish Senate last February that it is now the intention of the Government of Ireland to raise the Gormanston centre (hitherto a government-aided but privately owned concern) to the status of a national institute for languages and that its director (to be appointed by the Government) will be aided by a council representing the universities, the teaching profession, and the Franciscan Order.

From the point of view of the State, therefore, the work already done has fulfilled the hope expressed by the previous Minister of Education who said on the day of the official opening of the centre that the entire nation stood to gain by the research and training to be carried out there.

Languages for Use Abroad

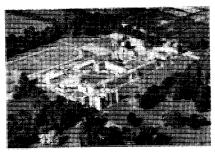
The influence already felt throughout the Irish national education system has been viewed by the Franciscans in the perspective of their world-wide apostolate.

Ireland, as the late President John F. Kennedy once remarked, is the first emergent nation of the twentieth century. As well as the ancestral Irish language (which is

a distinctive Celtic tongue still spoken by many thousands in daily life and taught in every school) our people have a well established share in the international English language.

These facts provide a foundation for fresh apostolic thinking and action along the lines suggested by Pope John, who wrote, "The wealthier States, while providing various forms of assistance to the poorer, must have the highest possible respect for their national characteristics," and Pope Paul, who reminded us that "Every people should respect and develop its original language, which binds its members together and links them in the chain of generations."²

Therefore, the Franciscan Order has added to the Government provisions benefitting education at home an equally well equipped extension to house work on an overseas project with the following aims:



An aerial view of the Franciscan College, Gormanston, on the seacoast near Dublin, Ireland

¹ Pacem in Terris (Acta Apostolicae Sedis 55, p. 290).

² Address to the International Conference on Second Language Problems (Rome: Easter, 1964).

- 1. To spread and deepen a realization of the need for professional attention to the teaching of languages for the missions in seminaries and training schools for sisters. More efficient use would be made of money and enthusiasm if at least one member of the staff in every such institution were trained to choose competently and to supervise efficiently the use of modern courses and mechanical aids for the spare-time learning of languages.
- 2. To provide cycles of three long intensive vacation-courses in South American Spanish (and later on, it is hoped, in Portuguese). Such courses should enable seminarians to reach ordination, and sisters the final stage of their preparation at home, with a sufficient grasp of their target-language to be able to do efficient work (either on a permanent or a temporary basis) in Latin America after a short orientation course, if such be available, in the country of their assignment.

The first such intensive vacation-course was given last year under the direction of a teacher brought for the purpose from the Center for Intercultural Formation in Cuernavaca, Mexico, and of an acknowledged expert in modern methods of teaching languages from Granada in Spain. It was attended by seventeen seminarians of the Society of the Divine Word, six Medical Missionaries of Mary, and one Franciscan Father.

The idea is to utilize part of the vacations during training years by giving a change of work from the regular academic year (without affecting the duties of the seminary or training school faculty) so that there may be the least possible waste of time when missionaries go abroad. There can never be question of such courses replacing the ideal of a final linguistic and cultural training of missionaries in the countries of their apostolate, but it should be possible to ensure that the work done on arrival in mission lands be made easier, more rapid, and more effective.

- 3. To facilitate the study of minority languages by the provision of a course in general missionary linguistics. Preparation is being made for this work by studies being done at present by an Irish Franciscan in the United States. He will be fitted to deal with this important aspect of the work on his return to Ireland.
- 4. To exploit English as an aid to the apostolate. As soon as personnel is available we plan to prepare certain missionaries so as to ensure that due regard is given by Catholic educators to the linguistic aspirations of new nations, and of each of their component communities, while at the same time the missionaries are trained to teach English in the most efficient way through the use of modern techniques. At the moment there are thousands of Irish people concerned with education in Africa and Asia. A special programme to help such people to teach English should have far reaching effects

through their professional activities.

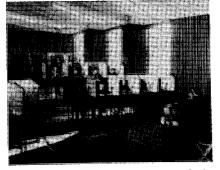
Already we are engaged in the work of teaching technical and oral English to medical personnel who have been recruited from the European continent to work in hospitals of Africa and Asia where English is at present the medium of communication. Special courses have been provided for Austrian, Belgian, Dutch, French, Italian, German and Swiss doctors doing pre-missionary training special under the auspices of Medicus Mundi at Our Lady of Lourdes International Training Hospital in Drogheda (seven miles from Gormanston). These young doctors are now working in Burundi, the Cameroons, Kenya, Pakistan and Zambia.

Languages for God's People

The Spirit behind all this varied work for education at home in Ireland and far afield was caught by the Cardinal Primate of All Ireland in the homily he preached before the official opening of the centre two years ago. The occasion coincided with the introduction of the vernacular into the Mass in Ireland. Cardinal Conway alluded to the fact that, gathered around God's altar, with the President of Ireland attending and the entire nation viewing the events on television, the congregation was receiving God's word and responding in the language spoken by our people to God as far back as human memory goes. He mentioned the many foreign countries re-

presented on the occasion and reminded all that Mass was being offered that day in a place which, with God's help, would prepare future missionaries for the task of spreading the light of the words of Christ throughout the world. It is, he said, a place linked with the spirit of unity among human beings and with the propagation of the gospel.

The Franciscans of Gormanston regard respect for each people's language as bearing special importance because it shows respect for the particular dignity of every group in the wide, all-embracing human family. They believe that there is no surer way of being international in a truly cultured human sense than to be thoroughly rooted in one's own national cultural heritage before proceeding to give practical witness of how to love one's neighbor as oneself. They have a deep realization of the fact that there is much more involved in using language for communication with our fellow



A pilot class at work in one of the language laboratories at Gormanston. Right: Colmán O Huallacháin, O.F.M., director of the centre.

"Every new nation knows that Ireland was the first of the small nations in the 20th century to win its struggle for independence, and that the Irish have traditionally sent their doctors and technicians and soldiers and priests to help other lands to keep their liberty alive... Thus Ireland has excellent relations with both the new and the old, the confidence of both sides and an opportunity to act where the actions of greater powers might be looked upon with suspicion."

President John F. Kennedy addressing Oireachtas Eireann (the Irish Parliament), 28th June, 1963.

men than merely exchanging concepts by code. A particular language used in the apostolate may indicate delicate regard for certain minorities and subtle awareness of attitudes and values that would be obscured if due attention were not paid to mastering the most apt medium to reach people's hearts. The Cardinal, as successor of St. Patrick in the See of Armagh, made a telling point when he reminded his hearers that fifteen hundred years ago the Apostle of Ireland (who was a citizen of the Roman Empire) had learned Irish in order to teach the faith to a people who remained outside the vast area where Latin was then understood.

It is well known that a good deal of the success of the Irish in helping the Church in Britain, Australia, and America during the past century was due to their knowledge of English. What is less frequently encountered is a deeper consideration of the matter which might result in a realization that it was not the fact that English was an international language

which brought success, but that it was the principal language of the countries concerned. A thousand years ago the Irish evangelized Europe by learning the language of each particular people. All of us who inherit the benefit of international English today should consider deeply the apostolic need of resisting specious temptations to remain in the cultural rut of self-satisfied and self-deceiving monolingualism.

A bronze made especially by an eminent Irish sculptor for the centre at Gormanston shows the descent of the Holy Spirit, and, symbolically, the union of people around a globe under the protective figure of that Spirit who came upon men with the appearance of fiery tongues, so that people of diverse nations miraculously understood each other's speech. The ideal of a similar unity in diversity, in the order of "peace and good" resulting from Love, can surely be attained today through conviction about its vital importance and by devoted hard

The Priestly Heart of Pere Teilhard de Chardin

Frederic-Marie Bergonioux, O. F. M.

Translated by Romano S. Almagno, O.F.M.

On July 10, 1956, during the 3e Cours International de Paléontologie held at Sabadell (Province of Barcelona), a solemn Requiem Liturgy was held in the church of the Pères des écoles pies for the repose of the soul of Père Teilhard de Chardin. All the foreign participants (representing thirteen countries) had decided, whatever their own religious convictions, to give homage to a man they faithfully recalled in heart and memory. After the Liturgy, celebrated by Abbé Lavocat of the Museum d'histoire naturelle de Paris, Père Bergounioux, O.F.M., gave the eulogy of the beloved deceased.

"On high and onward!" that might very well be the motto of him whose memory has gathered us together this morning before an altar where daily there is mystically renewed the unique Sacrifice of Christ. No better meetingplace could have been selected; because if we do not center our reflection on the fact that Father Teilhard de Chardin was a priest and a religious of the Society of Jesus, then we are in danger of exposing ourselves to an incomplete understanding of the meaning of his life and work.

Without a doubt, all those who came into contact with him, even if they did not belong to his faith, were immediately captivated by the enthusiasm of his welcome,

the fidelity of his friendship, and the scope of his knowledge. They immediately sensed that mysterious (and certainly almost indescribable) inspiration which, for us Christians, attests to the presence of the Holy Spirit. And never did one of his brothers in Christ, sharing in the same priesthood. believe that an encounter with such a man was anything other than a grace from God. When they came to understand this, then they were sure that the message which he sought to spread so widely was the one and only objective of his priestly existence. It is impossible to separate the priest and the scientist in the person of Father Teilhard de Chardin. He reflected "cum tota anima" and the great impression which his conversations made on those who heard him is the gauge of the depth of his thought.

I would simply like to tell you what you already know about him, so as to help you place yourself (with the speed of that Love which placed him) on the roads of research.

Christ was truly the center of his life, and he himself said this with a certain lyricism which indicates the depths of his love for Him:

Glorious Lord Christ: the divine influence secretly diffused and active in the depths of matter, and the dazzling center where all the innumerable fibres of the manifold meet; power as implacable as the world and as warm as life; you whose forehead is of the whiteness of snow, whose eyes are of fire, and whose feet are brighter than molten gold; you whose hands imprison the stars; you who are the first and the last, the living and the dead and the risen again; you who gather into your exuberant unity every beauty, every affinity, every energy, every mode of existence; it is you to whom my being cried out with a desire as vast as the universe. 'In truth you are my Lord and my God'

It is to your body in this its fullest extension — that is, to the world become through your power and my faith the glorious

living crucible in which everything melts away in order to be born anew; it is to this that I dedicate myself with all the resources which your creative magnetism has brought forth in me; with the all too feeble resources of my scientific knowledge, with my religious vows, with my priesthood, and (most dear to me) with my deepest human convictions. It is in this dedication, Lord Jesus, I desire to live, in this I desire to die. Ordos, Mongolia, 1923.1

He would remain faithful to these thoughts through his lifetime. They are the most formal declaration of an irrevocable dedication, and at the same time a theological experience to be one day consummated by Love.

In such a life suffering (which is as a seal of approval from God) could not be missing; and, in fact, he experienced suffering in both his body and soul. But, he accepted this suffering as a friend, or sister (as my Father, Saint Francis of Assisi, would have said).

The more deeply and incurably the evil is encrusted in my flesh, the more it will be to You that I am harbouring — You as a loving, active principle of purification and detachment. The more the future opens before me like some dizzy abyss or dark tunnel, the more confident I may be — if I venture forward on the strength of your

word — of losing myself and surrendering myself in You, of being assimilated by Your body, Jesus.²

But his most agonizing trial was to have his ideas and intentions misunderstood, to see himself disclaimed, even practically abandoned. There was sometimes a great sadness in his face, which was generally so confident. I shall never forget the last words he spoke to me. I had met him in New York City in February, 1953, and we had spent a long time together discussing nothing but his own problem. He had been delightfully happy. As we parted, he placed his hands on my shoulders, leaned over me, and (a thing he had never done before) kissed me saying: "Pray for me, that I may not die embittered." I was quite overcome as I left him, and in the aircraft that was taking me to Montreal all sorts of confidences came back to my mind, always unobstrusive, but infinitely moving. From then on, distant from his very many friends, he awaited death - smiling and with his soul at peace. One day he said: "I've always been on the road, and I pray that God will take me while I'm on the road."

What meaning, then, did death have for him? Was it just a change in his state of being—as he once affirmed? Of course; and yet he had written: "Lord,

lock me up in the deepest depths of your heart; and then, holding me there, burn me, purify me, set me on fire, sublimate me, till I become utterly what you would have me be, through the utter annihilation of my ego" (1923). So, death was for him the last stage of liberation after which the Vision will dispel all shadows, in which the union with the Beloved will be made complete by the glory of triumphant Love. This communion was something that he longingly desired:

You are the irresistible and vivifying force, O Lord, and because Yours is the energy, because of the two of us, You are infinitely the stronger, it is on You that falls the part of consuming me in the union that should weld us together. Vouchsafe, therefore, something more precious still than the grace for which all the faithful pray. It is not enough that I should die while communicating. Teach me to treat my death as an act of communion.⁴

Perhaps he even knew that the end was near, that night in March, 1955, when he told one of his nephews: "I would like to die on Easter Sunday." Three weeks later on Easter Sunday afternoon, without any warning or premonition, there took place the supreme encounter, and the soul of our friend beheld at last Him whom he had so strongly and ardently longed for.

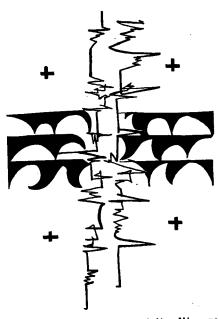
¹ Pierre Teilhard de Chardin, "The Mass on the World," Hymn of the Universe (New York: Harper and Row, 1961), 34, 37.

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² Idem, The Divine Milieu (New York: Harper and Row, 1960), 62.

^{3 &}quot;The Mass on the World," loc. cit., 32.

⁴ The Divine Milieu, 62-63; the last sentence is the translator's own rendition of the French text.



Father Teilhard's spirituality, so lofty, so other-worldly, may astound you. It is, nonetheless, an achievement not of a monk separated from the world, seeking God in a monastic cell — but that of a tireless traveller who wondered, at the end of his life: "Are there other journeys besides those, which enable us to change not our position, but our mode of being, in the Universe?" And he added: "The thin veil of material objects bores me to tears. What I love is no longer visible." In reality this deep interior life was joined wondrously to a very acute sense of the concrete; this mystic had both feet on the ground, like Thérèse of the Child Jesus, like Francis de Sales and so many other really genuine saints. It is just that there had long since been firmly rooted in him the deep conviction of mat-

ter's participation in the work of the creative and hallowing Spirit. Did he not confide to one of his associates that, from the age of four or five, he had already "the cosmic awareness of the consistency of the whole"? And it was doubtless this underlying desire to restore Christ to his true place, in a cosmic vision that would develop the thought of Saint Paul, which made him set out on the road of science. We all know with what energy and success he gave himself to his research work.

Although he became a worldrenowned expert in the earthsciences, we must not forget that no field of knowledge was beyond his ken. The vast vision he conceived needed, for its completion, as exact a knowledge of the world as possible. Christ, the firstborn of all creation, the Alpha and Omega of the Divine Alphabet, the Author and Consummator of the Universe, is the key without which one cannot open the gates of knowledge; but it is in the measure in which objects appear in their complex reality that one can find the link joining situations which seem unconnected only to the observer who is insufficiently cognizant of their origin and goal. Christ is in the center of the work which is being realized through love day after day. "If time is not invention," Bergson said, "it is nothing at all." Transposing this sentence into what I feel is his own language, Father Teilhard would have said: "If during the unfolding of the course of time, there cannot

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be drawn a divine [subject], then the world is really incomprehen-Therefore without any sible." doubt, apart from that which is research in pure science, the entire literary production of Pierre Teilhard de Chardin is (at first somewhat disconcerting. Those who have read works as The Divine Milieu, where the spiritual purpose is obvious, or the Phenomenon of Man which is "... an attempt to see and to show what happens to man, and what conclusions are forced upon us, when he is placed fairly and squarely within the framework of phenomenon and appearances,"5 cannot be shaken by the convergence of conscious efforts which try to reassemble the Universe into a Person in whom all is recapitulated, or better, all is sublimated and completed. Evolution, as understood by the paleontologists (historians of life) is then only a "moment" - the most important moment, without a doubt, but still a "moment" which is partial and terminal of a genesis which embraces all creation. Thus there was introduced into the vocabulary of the paleontologist the following wonderful expressions (which will be difficult to surpass even in the future): cosmogenesis, biogenesis, and anthropogenesis to which corresponds a biosphere and above all a noosphere. The noosphere is the thin layer of thought which envelops the earth and which gives it its meaning and value. Nature, then, as Saint Paul

has said, is good, but with the pangs of childbirth it is engaged in the terrible travail of parturition, until the day of the Lord dawns.

This is the plan of his gigantic work, a deeply unified "whole" a work of which one is able (at times) to grasp the sublime ambition and deep originality of method. We find ourselves before an attempt at a synthesis of the sciences expanded in the dimension of the spiritual. It can rightly be stated that Teilhard lived only for this synthesis; death took the pen from the fingers which were tracing out the last lines of a last essay: Le Christique. Teilhard wanted to shatter the divorce between Christian thought and the scientific world; he wanted to reinstate God in His work, more particularly in the heart of man where the most authentic desires, but apparently, the most dangerous deceptions reside, and he wanted to achieve this with the immutable peace of love the greatest force. "You would not be seeking me if you had not already found me" said Pascal. And his passionate research not only lifted the eyes of Pierre Teilhard de Chardin towards heaven, but it forced him to go forward, all the way, right to the end of the road where there took place the unutterable encounter: "On high and onward!"

Teilhard's interpretation of the various domains of human thought did not take place without grave

⁵ Idem, The Phenomenon of Man (New York: Harper and Row, 1959), 31.

dangers. Who can boast of possessing a very precise knowledge of all the disciplines - theological, philosophical, scientific — in order to be able to discuss them with the exactness rightly demanded and required by specialists? The greatness of this man resides in the fact that he simply ran the risk of his research, with the certitude that he would collide with contradictions which would never be expressed in amenable terms. The criticisms often advanced against him should not surprise us. When a Catholic theologian finds himself before an intellectual synthesis of such vastness, it is his duty to consider this work in the light of immutable Revelation. If certain traditional positions can be abandoned, the dogmatic truth must, nevertheless, be always safeguarded. And it has been well said that an equivocation can be latent in this conception of Christogenesis (the work of the Universe on the march toward point "omega" - a brilliant point of humanity). It is very difficult to conceive how one passes from this sense of creative consciousness to the call to a super-personalization. All these questions may be beyond the possibilities of human intelligence, which finds its grandeur in attaining its own limitations.

Who can doubt that this inability to express the most intimate and deepest convictions of his soul was a constant trial in the life of Pierre Teilhard de Chardin? He fought it right to the very

end, for he was convinced that one day his work would triumph, not because of the foolish desire of being right, but rather because he was possessed by the certitude that the world would not emerge from chaos until the day when God, Master of the Universe, would at last be in his true place in the spirit and heart of man. And the Church, guardian of spiritual treasures, represented for him the sole guarantee for a very uncertain future. "If the Church fails," he said to me, "all is lost."

This fidelity to his mission placed him more and more within the framework of the life to which he had been called. When it was suggested to him (and this was the case more than once) that he leave the Society of Jesus, he answered (with a smile) that the Society had been a good mother to him and that it knew better than he, what was best for his soul. When honors came his way (although he never made any effort to obtain them - intrigue was foreign to his nature) he accepted them with that somewhat ironic smile of his. He was beyond the attraction of earthly vanities. Only God and the establishment of the Kingdom counted. He was never so truly at ease as when he was in the midst of his friends among whom he freely let his heart

Really, I am sure that nothing would have pleased him more than the knowledge that one day the participants of a symposium of Paleontology would leave their discussions for a while (if I may be presumptuous) to come to a Church, meditate on his example, and pray for the repose of his soul.

May the God of light open before his servant Pierre Teilhard de Chardin, professed priest of the Society of Jesus, the gates of dazzling Eternity.

Midnight Office: Feast of the Holy Trinity

Mother Mary Francis, P. C. C.

Fingers against light switches, together, we tore Some little yellow holes out of the dark, Enough to read incredibilities Out of our neat black books.

Somewhere a train Bellowed its lonely protest at the night,
And homeless winds cursed all our adamant walls.

Sleep was not routed, just subdued, still scratching Its claims at eyelids, urging its rights against Scaffold of spine put up on fantastic hour, When incense took the air into its arms And kissed it sweet, when clear command rang out, Come and adore, true One in Three And Three not falsed in One!

Crazily, moths swung into the yellow holes Punched in the night, but voices kept insisting: True God in Trinity One! Come, and adore Him.

Not only where vigilant choirs sing: Holy, holy, Holy forevermore, outside our cages Of dwindling days and space, of vanishing faces, Shall God be told His Name.

The secret rings
Here, against brick, on boards, invests the night
With wildest glory, unhinges the universe
From time, as stunned from sleep these nuns bow heads,
Bend shoulders, tune their throats still flaked with silence,
Crying: O Beata Trinitas!

My Peace I Give to You

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

"Blessed are the peacemakers, for they shall be called the children of God" (Mt. 5:9).

This Beatitude is another great appeal to the anima naturaliter christiana — that is, to the innate Christianity in man's soul. Yet many distrust the messenger of peace from Nazareth, as they distrust all who cry "Peace, peace." Our age poses a critical question to the believer: Does the promise of "peace on earth" apply to the modern world?

Progressive minds are fixed on destruction. The human intelligence is developing annihilatory weapons of satanic dimensions,



capable of extinguishing all life. It seems as if contemporary man cannot escape from the merciless logic of the ruthless power-gamble, and from a pathological fear of war and destruction.

Unrelenting as the situation is, it is still true to say that Jesus Christ embodies the greatest power for peace. Such a claim may sound presumptuous, even foolhardy. The external world-picture contradicts the Christian message of peace with apparently unshakeable arguments.

Christ's Peace

Christ's peace is both more and less than the peace of earth. More, because it is inwardly so deep and so high that no power in the world can reach or destroy it. Less, because it has not yet brought about the much-needed suspension of hostilities, or civil order and welfare. It would be wrong for us to equate the Redeemer's message of peace with our purely temporal and humanly selfish interests. Jesus of Nazareth did not come to make everything comfortable for us. His peace, then, is obviously more than the socio-

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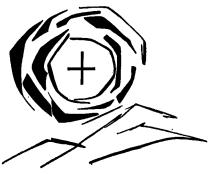
political state of order and well being. Basically, peace is the creator's gift to men, God's dowry.

The seventh Beatitude and its command to make peace seems very simple. But, as one poet rightly observes: "Even the best man cannot live in peace, if it does not please his wicked neighbor." And from ourselves, we know how turbulent the heart is in everyday life, despite all our resolutions and frequent Communions. But the Preacher on the Mount requires that his disciples have a real change of attitude. His gospel imposes upon us unchangeable criteria for peace. We must, for example, obey God rather than men. No one may betray his conscience in order to win human favour. Basic moral principles are involved here, yes; and they are little things on paper. Yet it is mostly the little things over which we come to blows.

The contemporary debates and studies of moral questions once considered settled will, doubtless, yield many valuable insights and promises for further human progress. But we need have no fear that basic principles will be shaken. They remain forever unchanged; it is man that is the unstable factor.

Personal or Political Peace?

Is the Church interested in political or in personal peace? To-day this question reveals a doubt on the part of the questioner, as if he suspected that in certain circumstances the answer would have



to be various, and perhaps negative to both parts of the question.

For the Church, personal peace— an individual's peaceful relationship with God and his neighbor— is a matter of conscience. It is a matter, too, which deeply concerns the meaning of her own existence and mission in a world split into East and West. Personal peace is her first concern; and she insists that it is only when a man is at peace with God, that he can be at peace with himself and then go on to communicate this peace to his neighbor.

The Church is also deeply concerned over the question of political peace. Indissolubly one with Christ her head, she has at her command more than mere earthly aids in her work for peace. Her head, the God-man, is the "heir of the nations" and the "possessor of the earth, with its borders." His desire for peace is actualized daily in the peace-offering of the Mass. This sacrifice draws the powers of heaven down upon earth. together with the spirit of concord and brotherly love, and drives out the spirit of discord and hat-

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red. The Church trusts in the sanctifying strength of Christ's sacrifice. In it, then, we too must find the answers to our insistent longing and prayers for peace.

Though apparently unsuccessful, the Church will not cease to lay before mankind the peace-programme of the Preacher on the Mount. Her apparent lack of success is, indeed, attested by the state of the world in this century of unmatched catastrophes. But to paraphrase one of her most renowned modern spokesmen, it is not her message that has proved unworkable after being tried; it is mankind that has failed to take that message to heart. And the Church is convinced that every disturbance of outward peace in any part of the world involves the whole human race. We must be convinced that this menace affords a significant opportunity to the Church's — and our — peacemission. Through us, if we co-operate, the peace-bringing message of Christ and his Church may be more readily heard in the immediate future than in the past era of petty political interests. when one nation could enrich itself at the expense of another.

Six decades of this century which lie behind us prove convincingly that politics must comply with moral standards, and that nations must not let themselves be led by unscrupulous governments into the hazards of a new world war. Can we hear the Spirit's message to the churches — to the Church — to us?

A Meditation on the Confiteor

Sister M. Rafael Tilton, O.S.F.

Confession and pardon of sin—what do these words mean to a person? They can refer to a formula, a vibrant ritual, or a psychological experience. Yet, in the "Confiteor" properly said is an opportunity to coalesce all these and add more to an experiential understanding of what God and the Church give to us in the confession and pardon of sin.

The performance of the act is the key to this experiential understanding. The "Confiteor" is said, recited congregationally, at the beginning of a Roman rite Mass if the celebrant waits for the entrance hymn's completion before beginning his prayers. Generally the recitation is accompanied by a slight bow of head and/or body. by a triple striking of the breast. a sign of the cross, and a dialogue situation of some kind. These extra-linguistic features accompanying the words of the prayer are fully as important to the total prayer and the total experience as any concept or logical meaning assigned to the words themselves or to their physical pronunciation.

First, the people are gathered together and after a brief examination of conscience, someone begins: "I confess...." Then follows the litany of those to whom, before whom, confession is made: almighty God, Mary, all the saints.

Like those who came to John the Baptist, the gathered people admit a sort of collective as well as an individual guilt, remembering that they speak to the Creator of all. to the confirmed faithful in heaven, and to the assembled faithful in this area of the Church on earth. It is precisely to the faithful that we confess in general our infidelity, which in any case is excessive - "exceeding" all that might be expected of us in the awkward performance of our thoughts, words, and deeds. Therefore, we point out by striking our breasts three times that it is our freedom which led us into such excesses, through our irresponsible exultation in that freedom. We speak for ourselves individually: "I confess." But we do so collectively before each other, recognizing our responsibility to let the light of our fidelity shine like truth before all the others to strengthen them in faith; recognizing our own right to expect fidelity from those who have pledged themselves to be members of us (one another) in Christ, yes, pledged-themselves to witness his fidelity in "thought, word, and deed."

How does it come about that we have this guilt to express? There are many reasons — negligence, malice, ignorance, weakness. Therefore, we "beseech Blessed Mary...



and all the saints and you" to pray to the Lord for us — "for me." As much right as I have to expect fidelity of others because they have pledged it to Christ publicly in the Church (which is all of us assembled in Christ), it is really God, who alone is faithful and true to his word, who is in a position to take us to account for our lack of faith. We therefore pray for each other before the God who has already judged the prince of this world in unequivocal terms.

Someone from among the assembly then voices the prayer to which all respond in answer to that collective plea: "May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting." The common "Amen" confirms the intention that each person had in making this plea through the lips of one spokesman. The mercy of God for the sinner (the unfaithful) must

be in the forgiveness of his infidelity and in the restoration of the destiny he has in common with the rest of the faithful—everlasting life.

But the final section of the Confiteor is its crowning dynamic and dramatic glory, as a spokesman pronounces the immediate response of God Almighty, granting, indeed. that mercy which is asked. While the words of forgiveness are spoken the congregation with one accord makes the sign of the cross, each on his own person, but by that very token over the entire Church with which the assembly faces God in the person of his sinless Son. With that collective sign of the cross the faithful once more announce their identification with the Crucified and their participation in his total love-offering to the Father. The sign is given at the instigation of the words of mercy.

Publishers who print prayers with rubrics have not always been careful to indicate the blocking with which actions accompany words in the liturgy. But a majority have placed the tiny cross that accompanies the words of blessings along with the words in a • rather consistent fashion. Throughout the blessings and rituals of the Church a certain emphasis has always been given to the timing of words and actions. The water of baptism is to be poured while the words are spoken and the stream of water makes the sign of the cross on the head of the person. In the blessings of

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ashes, palm, rosaries the motion of the hand accompanies the word "bless." The absolution is given in the name of the Father and of the Son and of the Holy Spirit as the cross is traced out in accordance with carefully adhered-to order: top of the cross — "Father"; foot of the cross — "Son"; arms of the cross — "Holy Spirit." The same might be said for the blessing we give ourselves by making "The Sign of the Cross."

Surely there must be significance in traditions so carefully maintained over the centuries. Therefore the manner in which the sign of the cross accompanies the words in the final part of the Confiteor must have significance. The words which have traditionally accompanied this action are the "indulgentiam, absolutionem, et remissionem peccatorum nostrorum" of the Latin. These words in the new English translation appear toward the end of the formula, whereas in the Latin they came first. It was the rare priest who did not develop some kind of swing that identified the sign of the cross position thus: "Indulgentiam — Father: "absolutionem" - Son: "remissionem peccatorum nostrorum" - Holy Spirit. Both habit and the spacing of the words dictated the spatial association. There is no reason why the same thing should not be true of the English "pardon, absolution, and remission..." Printers who bother to print the customary indication of the sign of the cross place the signal before the translated words and not at random.

It is precisely in the action of the sign of the cross that the inner experience of the words of forgiveness becomes clear. In the lifting of the hand to the forehead is signified our acceptance of the authority that must be appealed to for pardon and our adherence to the principle (signified by a movement to the forehead) that he is indeed "indulgent" as the Latin so discreetly showed. As indulgent father he pardons, declares that he forgets, and concedes the point that we are weak. We understand this because we know that governors of states and fathers of families in the natural sphere pardon offenses against their just decrees. The sign applied to the forehead, then, shows our belief as intellectual acceptance in the kind Father who waives a punishment out of love, in recognition of sorrow.

The movement to the heart and the foot of the cross signifies our humanly affective acceptance of the washing given us by the Son in his own blood poured out upon the cross, in the water flowing from his side, in the waters of

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baptism in his name. The tide of ing over the waters of nature, the his human love cleanses us of stain, of the spot that rankles, the wound to our inner integrity gritty with our adherence to the kingdom of the prince of this world of darkness. We apply the sign to our heart in token of our readiness to love the faithfulness we have pledged and to ward off all inclination to the infidelity that breaches and breaks the integrity of our pledged and promised relationship to God the Father in Christ Jesus his Son, whom he sent to speak to us and to show forth his faithfulness by a life lived out in response to the promises of prophecy.

But the healing is not final without the action of the Holv Spirit, the strength and shoulders of the renewal of the face of the earth. It is he who acts in remission, in re-sending the spirit of faith, the spirit of obedience and love. With his healing, his breathbreach is rebuilt, the bond of love forged anew, the valley of infidelity filled in. The sign of the cross is completed, and we are truly lifting to God the Father the face of Christ. All this is accomplished under the sign of the sweep of a hand from shoulder to shoulder. It is fully and existentially accomplished because one spirit of love and faith moves all those hands in unison and one voice cries "Amen" as heads are lifted in the hope of life to come, in the reality of life present.

But the climax is lost when the sign is not translated from the Latin along with the words. If some theologians can consider so important a sign as baptism invalid when the timing is off, how much more will the effect of the sacramental be reduced if one's interior disposition is not attuned to God's operation by simultaneous words and action?

OUR REVIEWERS

Father Claude Kean, formerly a Professor of English in the internal schools of Holy Name Province, is a retreat master now stationed at St. Anthony's Friary, Butler, N. J.

Mr. Hugh Bredin is, since the Fall term of 1966, assistant lecturer in the Department of Scholastic Philosophy, The Queens University, Belfast, Ireland. He recently spent two years studying aesthetics for a Ph.D. at the University

Father John Francis Claro, O.F.M., has just completed his studies for the priesthood at Mount Alvernia Seminary, Wappingers Falls, N.Y., where he was ordained this month.

Miss Mary Kay Softcheck is a journalism major at St. Francis College, Joliet,

Father Stephen F. Brown, O.F.M., who holds a doctorate in philosophy from the University of Louvain, is chairman of the department of philosophy at St. Bonaventure University; Father is also Assistant Director of the Franciscan Institute, engaged in the publication of the critical text of the works of William of Ockham.

Book Reviews

Suffering. By Louis Evely, Trans. Marie-Claude Thompson. York: Herder and Herder, 1937. Pp. 160, Cloth, \$3.95.

Like countless men before him, Father Evely has pondered the deep, dark mystery of human suffering, and has asked the age-old questions: "What does it mean? Why must men suffer? How must they suffer?" His answers, drawn from Holy Writ, are the substance of this book.

Father Evely begins by refuting the faulty notion that, as Job's companions averred, suffering is a penalty for the sufferer's sin. Usually, says Father Evely, the exact opposite is true: the sufferer suffers not for his own sins, but for the sins of others. This thesis of vicarious atonement is the dominant thesis of Father Evely's book, and he offers full and cogent proof for it.

"We know," he writes, "since the ignominious execution of the most Just, that the Just must be treated as a sinner for the sinner to be treated as just." So God's plan has ordained from the beginning of human history: "Abel: the first man to be hurt through no fault of his own, the first man who got into trouble without deserving it, the first man whose inexplicable suffering atoned for the sin of another. For Cain will be marked with a sign which will protect him, and the New Testament insinuated that this sign was Abel's blood."

There can be, Father Evely maintains, no true love, either for God or for man, without self-sacrifice, without suffering. Through suffering love is purified, and enriched, and ennobled, and validated. That is why the man who seriously seeks to love God can expect suffering for his role. "Whom the Lord loves, he chastises."

Is suffering necessarily and automatically meritorious? Not at all, the author answers. It is meritorious only when the sufferer sanctifies it with love. Saint Paul warned: "If I deliver my body to be burned, yet do not have charity, it profits me nothing." Lacking love, the martyr has simply comitted himself to meaningless cremation.

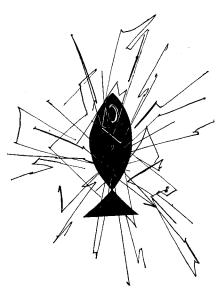
What must be the sufferer's attitude towards his suffering? Not, says Father Evely, the attitude of the stoic, who sneers, "Suffering, you are but a word!" Not the attitude of the rebel, who cries out, "I will not tolerate this!" The sufferer's attitude must be, rather, an attitude of gratefulness, even of joy; a realization that his suffering is a pledge of God's special love for him, and a means by which he in return can specially prove his love for God.

Though the theme of this book is somewhat less than cheerful, a strong current of optimism runs through the author's treatment of it. Even in the chapter on "The Prince of This World," when he cites such ghastly examples of man's inhumanity to man as the multiple murders in the Dachau and Buchenwald gas chambers of World War II. he does not despair of mankind. "Evil is not yet defeated," he grants; "but, like the redemption, the solution of the problem of evil is at work in the heart of each of us." And again: "As long as the last saint has not vet said his last prayer, it is not vet sure that all men will not be saved."

So much, in brief, for Father Evely's theme and his treatment of it. And what of his language? This

reviewer must, in truth, say of it what St. Peter said of St. Paul's writing: it contains "certain things hard to be understood." To cite but a few of numerous instances that might be cited: "It is when you are most unhappy that you will find vourselves most happy." (And when you are most happy that you will find vourselves most unhappy?) "Happiness is like a fire, it is impossible to create one which will be only good for our personal use. We have to produce enough heat to warm up a world before being able, like the last of our poor, to come and sit down by the fire we have offered to others." (Must the solitary camper turn the whole woods into a campfire before he can fry his fish and heat his beans?) "Happiness is like a wake, it faithfully follows him who does not pursue it." (Which seems tantamount to saying that a dog's tail follows him if he does not chase it.) And on and on the thoughts move, blurred in the

Now, it is entirely possible that the French original of this book reads easily, intelligibly. It is certain



that the English version does not. It reads more like a transliteration than a translation. It is English with a French accent, or vice versa. Its idioms are Gallic. Its milieu is not London Bridge or the Empire State Building, as that of an English version should be; its milieu is the Eifel Tower.

It speaks, for example, of the cross that God "parcels out" to us - as though in splinters? It says that we are to "hook on" our sufferings to those of Christ - as though for some free ride? It tells us that little by little God "familiarizes" us - though it does not say with whom or what. It calls walking with penitential stones in one's socks a "gesture" - a form of gesturing unknown to our Webster, whose "gestures" are all above the waistline. After we have read Georges Bernanos' exquisite English preface to this book, we feel, when reading the book itself, that we have suddenly been transported from England to some unnamed colony where a strange patois is the lan-

Nor is the language of this book assisted by the punctuation, which is highly original and erratic. Conventional English punctuation (this reviewer knows nothing of conventional Arabic or Hebraic) employs dots to indicate an omission in a quotation: three dots for words omitted in the course of a sentence, four dots for a sentence or sentences omitted. This version of Father Evely's book, however, uses dots for no apparent reason other than a sheer fascination with dots - while consistently eschewing semicolons when clarity in commacluttered sentences demands them.

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The following two quotations from the book instance most of the faults that we find in it, or at least in this English version of it:

"The Son 'made man,' made earthly, made heaviness [?] 'made sin,' Saint Paul says, but still the Son,

that is, all 'elan,' all return to the Father, this [?] gives... the cross, the quartering [?]."

"Do not collect 'merits' either... They are part of these 'strange virtues' like poverty, suffering, humility: 'You think you have it [?], and then, lo and behold, you have it no longer!' As soon as we seek them [?] they slip away. By definition [of what?]. You act through self-love if you seek your perfecting in your suffering. Love — and suffer as you like. (Don't worry: you won't miss out on it [?]... if you love)."

Are there any more questions?

Apart from Father Evely's commendable treatment of his topic, we opine that this book, at least in its English version, warrants its title, Suffering. That is, it is guaranteed to make any reader at all conversant with the English language constantly blink and frown and wince and squirm and grunt and even groan as he reads: especially if he himself has paid \$3.95 for what he reads.

- Claude Kean, O.F.M.

Golden Words: The Sayings of Blessed Giles of Assisi, translated by Ivo O'Sullivan, O.F.M. Franciscan Herald Press, Chicago, 1966. Pp. 159. Cloth, \$3.95.

There are two possible courses of action that a competent translator may follow: either he may aim at a literal translation, or he may aim at an idiomatic one; only geniuses can expect to achieve both. Nothing, of course, is to prevent anyone from trying to achieve both, as Ivo O'Sullivan does in the most recent version of Brother Giles' Dicta Aurea. The best known English version previous to this has been Paschal Robinson's, and even a cursory comparison of the two brings out their considerable differences. Robinson's is a scholar's translation, based on the Latin original and equipped with footnotes, and written in a pseudo-Douai, "devout" style of language.

Fr. O'Sullivan's, by contrast, is based on Nello Vian's Italian translation of 1964, has a minimum of footnotes, and is rendered in a "contemporary" style. It is a popular translation, aimed at a wide reading public both clerical and lay.

Generally speaking, Fr. O'Sullivan's translation is better at accuracy than at being idiomatic. The only real error is on p. 50, where he translates dirittamente as "right away" instead of "honestly" -though I would also question whether "bear with" (p. 59) is the best rendering of compatire (to sympathize with). Apart from these, the only jarring note as far as accuracy is concerned is the awkward transliteration "science" (p. 52 and p. 125) for scienza (which in these contexts indicates knowledge or learning.

But it is churlish to mention occasional lapses like these. For much of the time, Fr. O'Sullivan's "modern" style of English succeeds in achieving both the lucidity (e. g. where Robinson has written: "Man hath as much knowledge as he worketh good and no more" (p. 53), Fr. O'Sullivan writes instead: "A man has as much wisdom as he puts to good use and no more" (p. 90) and pungency (e. g. where he writes "The crack of doom" (p. 143) for "the end of the world). Moreover. he shows great skill in rendering Brother Giles' proverbs into English, as when he translates è parola che dove ferisce ferisce as "where the cap fits, wear it" (p. 73). Brother Giles' style of speech was like this -- positively Kruschevian, gaining its effects by the pithy saying and the striking simile. His is essentially a preacher's voice, and clearly there would have been no need to chasten him with his own sly little remark, "I appreciate it when a wise preacher preaches more to himself than to others." His own is a "distilled" wisdom in the best sense of

the word, redolent of experience

rather than the midnight oil. It is a pity, however, that Fr. O'Sullivan did not take the opportunity of unhollowing the tradition of the centuries by a complete rearrangement of the material. Thus, the sayings directed specifically at the Franciscan Order could be put in a section by themselves, and a complete revision of the existing chapters would remove many anomalies. The last third of Chapter 12, on prayer, has nothing to do with prayer at all, and similar examples can be picked out almost at will.

As far as accuracy, lucidity and pungency are concerned, then, this translation is a good one. But it fails to be a great or definitive version because instead of being idiomatic it is colloquial. In this particular case, this refers to its disturbingly frequent Americanisms, by which I mean turns of speech whose meaning is not immediately obvious to those who are unfamiliar with American society. Thus we find such expressions as "hanker after." "griping," "quitters," "boresome." We find "taller" used in the sense of "greater," and "tough labor" for "hard work". We are even expected to hear Brother Giles' voice in, "the road to victory is Defeat Street" (p. 60). It seems, too, that when the average American experiences his own nothingness before God, he feels himself to be, as the blurb puts it, "a great big, hollow, emptied out Zero!" In one of the savings (p. 102) a rather obscure expression for "medicine" is given as "penicillin," and in order to preserve consistency the contrasting term "poison" becomes "virus." At this point the merely bathetic turns into the ridiculous. Not so risible, however, is the consistent use of "happiness" to express what Brother Giles meant when he spoke of "good," and of "unhappiness" for evil — surely a case of theological (and human) disembowelment.

It is difficult for anyone who is

not an American to comment relevantly on linguistic usages such as these. It is also, perhaps, rather unfair; after all, the book was printed and published in America and is aimed presumably at a largely American audience. But I cannot help noting the paternalism of such usages: that the translator is bringing it down to our level in case we miss the point. In fact, the main objection is that it makes us conscious of the translator, as a middleman handing the original on to us. A good translator should be invisible. Unless he is, we are not getting a translation but an interpretation. Fr. O'Sullivan gives us Giles' type of voice, but he does not give us Brother Giles.

Criticisms aside, however, the final judgment must be that this English version is the best we have. It is better than Paschal Robinson's because it is just as accurate and it is more readable. Nello Vian's delightful biography precedes the text, and it is a praiseworthy idea to number the Dicta themselves. The index is clear and comprehensive, and the type and layout make the book a pleasure to read.

— Hugh Bredin

Christocentered Spirituality. By Sergius Wroblewski, O.F.M. Staten Island, New York: Alba House, 1967. Pp. 120. Cloth, \$3.95.

In this book on the spiritual life, the more pertinent insights and practices which have best expressed and formulated the ascetical life in the various ages of the Christian tradition have been gathered together in an orderly presentation. The application of psychological findings to the interpretation and analysis of the effects which certain spiritual practices work on the individual's interior is invaluable and rich with insight. The author is well-read and eclectic; and, while he displays a certain breadth of mind. the reader will be baffled by some

rather restricted ideas occasioned, perhaps, by the presence of concepts drawn from and based upon a more traditional theology and pious devotion.

Being like the scribe of the Gospel who tries to bring forth from his treasure both the old and the new inevitably has catastrophic results when one attempts to put new wine into old skins and some of these weaknesses appear in the book.

First, the evaluation of certain historical situations in their causeand-effect relationship is misleading and oversimplified. To state so simply of the Protestant Reformers. "They caused a schism, ... etc.," is a half truth, a generalization, offensive to say the least, and seems to have largely overlooked the wellknown and popular catharsis that has brought about a great deal of soul searching on the part of Catholics to make them conscious of their share in the division of Christ's Church, Again, anyone even remotely acquainted with the liturgical thought of the Reformers knows that it was not the intention of the major reformers that the faithful should "be cut off from the altar or dissuaded from getting too close to it." They may have kept the unworthy from the Lord's table, but certainly not the faithful. On the contrary, it was they who abhorred the abuse of infrequent reception of the Lord's Body and Blood in the Roman Church. If, on the one hand, we maintain that "the Reformation had severed half the European population from the altar," then we must also be honest enough not to lay all the blame on the same side of the fence and admit that the Roman Church severed the other half of the European population from the Word.

Second, the following statement is unwarranted. "It goes without saying that Scholastic theology which articulates the fundamentals of the Catholic faith in term of the perennial philosophy, must remain the rock foundation of the spiritual life."

What are we to say of the spiritual life of the Church in the centuries before the advent of scholasticism? Certainly we are questioning the very Catholicism of the Eastern Churches who are surely as Catholic and as spiritual as we, but who express their faith in systems of thought other than scholasticism. The gospel alone -- categorical, independent. and in many cases beyond reason - neither favors nor needs any one system of thought to bring Christ to men. To canonize scholasticism or any other philosophy stifles and fossilizes Christian progress in a set form that is utterly foreign to the very mystery of the gospel itself.

Third, the Marian doctrine here presented is really no improvement over the Mariolatry of the past. The Blessed Virgin is presented as Mediatrix of all grace, and her place in redemptive history is grossly exaggerated with arguments and proofs which, at best, are pious. While deploring both the deficient outlook which fails to give sufficient recognition to the Virgin's role in salvation history and excessive Roman devotion which makes her more than she is, one is wearied to plead that only when the proponents of these two unrealistic extremes of Protestant defect and Roman excess abandon their intransigent positions, will we be able to look forward to an understanding of the Nazarene maiden which is solidly based on the Scriptures themselves and not on the fantastic imaginations of men.

Christcentered Spirituality is to be recommended to the cautious and discerning spiritual director.

- John-Francis Claro, O.F.M.

Héloïse. By Elizabeth Hamilton. New York: Doubleday and Company, 1967. Pp. 234. Cloth, \$4.95.

Henry Adams, perhaps hyperbolically, once wrote that "the twelfth century with all its sparkle, would be dull without Abélard and Hé-

loïse." Their drama has already attracted the talented pens of François Villon, Henry Pope, George Moore, Helen Waddell, Charles de Rémusat, Charlotte Charrier and Etienne Gilson. One would wonder how there could be room for yet another work. Miss Hamilton proves that there is, for she has been wise enough to realize the truth of Gilson's words: "When all is said and done, the Correspondence is the only work which it is really necessary to read in order to understand the drama."

What Miss Hamilton has done in her work on Héloïse (she follows Abélard's story, "in so far as it impinged on that of Héloïse") is to give us the background to illuminate the Correspondence. She is aware of the difficulties: "Letters, particularly those that belong to a past remote from that of a reader, raise a problem. A poem or essay or a narrative intended (as is normally the case) for a general public, though it does not disclose the full depth of its meaning to every reader, is to a greater or lesser degree self-explanatory. In a letter, on the other hand, written usually to be read by one person, words can have a private meaning and carry with them associations intelligible only to those immediately concerned" (p. 113). With great caution and care Miss Hamilton employs her historical and psychological sense to give us a well-balanced introduction to and appreciation of the letters. She avoids debate in order to preserve balance; vet it is difficult not to suspect that she really is attempting to shake Charlotte Charrier's unbalanced judgment against Abélard in her Héloïse dans l'Histoire et dans la Légende, Miss Charrier, as Gilson so aptly put it, "took the part of the woman against the man and avenged, in the name of her sex, the unfortunate victim of Abélard." Miss Hamilton concludes, paradoxically in her Prelude, with the calm evaluation: "And did Abélard love her"? "Yes, he did - in his own way."

- Stephen F. Brown, O.F.M.

Living Community. By Sister Helen Marie Beha, O.S.F. Milwaukee: Bruce, 1967. Pp. 208. Cloth, \$4.50.

Vatican II is reweaving every fibre of the Church's life. Religious communities, in particular, have felt the need to re-examine themselves. to re-evaluate their role in today's church and today's world. And it is with this spirit of re-evaluation that Sister Helen Marie Beha, O.S.F., has authored Living Community.

Aimed primarily for vowed religious, this work holds almost equal value for all members of the Christian community. If, indeed, the religious community is to be a sign of "the human community and the Church," it is of prime importance that all members of the Church understand this sign.

It is the meaning of community which forms the heart of the book. The author begins the development of community life with man's inherent need for others, and his search to find the meaning of his own life in its relation to these others. Each member of a religious community, participating in a "common love response to Christ" must assume responsibility for the entire community, and for the growth of each individual member. This is a constant giving, an ever-renewed love, a continual growth.

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Sister Helen Marie delves into com- * mitment to community, showing that profession of vows is not merely the offering of the self now present, but the pledge of fidelity on behalf of a self who will emerge after years of community life. She discusses the difficult idea of obedience, freedom and responsibility within the community, emphasizing the necessity of maintaining freedom to be open to others, to react in the light of new

ideas and criticisms and not merely God's Grace in History, By Charles from a set pattern.

The vowed virginity of the religious "must be seen as a loving gift and as a sign pointing beyond itself" if it is to hold meaning both for the religious and for the Church. Love is the keynote here, for virginity must be viewed not as giving something up, but as the positive expression of love, of chosen response to the love of God. Poverty in community is viewed, not only as a lack of material goods, but as a willingness to share whatever one has, an expression of "total availability." In this community context, dialogue is seen as the primary community exercise. And all other exercises are judged in the light of the principle, "Whatever builds the individual, builds the community, and whatever builds the community, builds the individual.

Finally, community apostolate is discussed as a function which must be re-evaluated in the light of the common good. Are some communities reserving functions to themselves, each community operating separate facilities where combined forces might be more beneficial? Are the religious working together with the members of the parish, or is theirs merely a side-by-side exterior. co-operation? This is perhaps a dominant note throughout the work - the idea that exterior expression must come from an interior disposition, not from a mechanical function.

This is a depth study, to be sure. but one which all members of the Christian community would find beneficial. It is not a difficult dissertation, but rather a clarification, an evaluation of community life which, without renewed love and critical re-evaluation might become stagnant. But if the dangers are seen by some and communicated to others, there can be only the growth and love which Sister Helen Marie has projected as the true living community. - Mary Kay Softcheck

Davis. New York: Sheed and Ward, 1967. Pp. 128. Cloth, \$3.50.

After reading this series of three brilliant, forceful, and clear lectures, one cannot refrain from wistful reflection on the loss to Catholic renewal caused by the recent departure of Charles Davis, Some will doubtless read into this book premonitions of what was to come since there are several discussions of the "institutional Church." the "anonymous Christian," etc. But the discussions are very much the work of one writing from within, with sincere solicitude for the welfare of the visible, Roman Church, The book, moreover, is thoroughly orthodox, and it bears the imprimatur of Bishop Craven, the Vicar General of Westminster. It is a pregnant book, filled with so many of those lucid and highly quotable Davis-isms that, despite its brevity, it will scarcely be possible to do it justice in the scope of this review.

The first of the three lectures, on "The Sacred and the Secular," deals mainly with the historical process of secularization. "Christianity introduced, and doctrinally requires, a radical distinction between the two realms [of secular and sacred]. It unites the secular and the sacred in a unity of order, but it refuses to identify them" (p. 23). Thus those are deftly put in their place who "proclaim that Christianity has abolished the distinction between the secular and the sacred." It is not without reservation and distinction that the author accepts the validity and value of the secularization process; but accept and welcome it he does. Among other benefits it has brought. "it challenges Christians to purify their concept of the sacred and achieve a unity of secular and sacred which does not confuse but clearly differentiates them" (p. 27). It has meant the desacralization of nature, the birth and rise of science, and the growth of technology - not

to mention the clarification and enhancing of the notion of God's transcendence. Worthy of special mention, here, is Fr. Davis' insistence that life as such is not a sacred mystery, but is open to the same "secular" grasp and control as other natural processes (p. 34). My only misgiving in reading this first lecture was the apparently arbitrary selection of "intelligibility for man" as the criterion of the secular as opposed to the sacred; this choice is explicitly affirmed, though not justified, at the beginning of the second lecture. Before turning to it, however, I should like to point out a final major point involved in the first one: viz., the fruitful distinction drawn between the State (which must ensure public order — peace, justice, public morality, and material welfare) and society (which is wider in scope and must seek the common good). The former need not - indeed, should not - be specifically Christian; the latter, it seems, should be, at least ideally.

In the third lecture, however, on "The Mission of the Church," secular society is recognized as a "kairos" (p. 108), an opportune time created by divine decision, a necessary stage in man's development, in which Christians can "scrutinize the signs of the times ... [and] eagerly grasp what opportunity God gives them." To understand this elucidation fully, of course, one must have read the intervening, second, lecture, on "The Sacred and the Holy," where a deft distinction is made between what is genuinely "other" - God and the supernatural order, as well as elements of the secular sphere which have been removed from it and set apart for cult - and what is truly secular but can and must be sanctified (not "consecrated"!). Anticipating the clarification mentioned at the beginning of this paragraph, the author says (p. 84-85): "To deplore secular society and

work for its immediate replacement by a Christian society is to misjudge the present moment of history."

In dealing with the Church's mission, Fr. Davis advocates the formation of "primary groups" in the sociological sense—"groups of Christians where the members personally know one another and are involved in an intimate, face-to-face association and co-operation" (p. 95). These are explicitly contrasted with Eucharistic assembles, which are general gatherings of Christians united in faith and public worship but lack the immediacy needed for the maturing of the Christian faith in our age.

We are to see a double movement, then, of the sacred in history: (1) the explicit revelation of the presence of the mystery, of which the Church is the visible expression and effectual sign; and (2) its "latent presence through the working of grace in the consciences of all men" (p. 106). And the Church, then, has a twofold mission: in the narrower sense, it must evangelize directly - call men to conversion and build up the visible community of God's People; in the wider sense, it must help to solve human problems and strengthen human values, thus showing respect for the secular as such and encouraging its development. The institutional Church must, therefore, be seen as a means, not an end; it has an indispensable role, but dare not compromise its mission "to save its institutional existence" (p. 122).

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God's Grace in History is an immensely valuable contribution, on the Catholic side, to the contemporary dialogue on secularization. It is little short of tragic that as so much of what it says begins to appear in the thought and practice of the Church, that same Church is deprived of the eloquent witness of its gifted author.

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

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