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COVER AND ILLUSTRATION CREDITS

This month's cover, drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure University's theology department, depicts Saint Francis examining the Gospel Book, from which he drew his inspiration for the gospel life to be led by his followers. The remaining illustrations for this issue are also by Father Francis, except for those on pp. 227 and 228, which were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephen's, Wyoming.



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Unanimity in Pluralism



Readers of THE CORD are likely to recall the two-part article by Damian McElrath, O.F.M., on the life and work of the Frères of Taizé (Jan.-Feb. 1966). Whatever the source of their knowledge, however, they are certainly aware of the eloquent witness these religious are giving to Christ and to Christian unity. *Unanimity in Pluralism* is the latest of the works by Prior Roger Schutz to appear in English, and it will doubtless be read with great profit by all English-speaking readers interested in plumbing the living depths of the religious life.

This is an extremely concise, almost aphoristic exhortation to the Taizé community in which their Prior accomplishes two centrally important things even as he makes a good number of other significant point in passing. First, he portrays their life as a living out of the Paschal mystery, with the Risen Christ as its core; and secondly, he stresses the need to concentrate on essentials. The ideal is not to seek large numbers of members, not to lower ideals so as to buy unity cheaply, and certainly not to seek refuge in safe, comfortable structures which then require endless effort for their maintenance. It is to live a life of utter openness to the present Christ, and to understand and live the vows in a full, positive way which will make them fruitful in themselves and a credible witness to others.

Roger Schutz sounds, quite often, like a modern Francis of Assisi; and this book seems to stand in relation to the Rule of Taizé almost as the Poverello's Testament did to the Franciscan Rule. The idiom is, moreover, contemporary—very much in line with the best of what Vatican II has recommended for Roman Catholic religious. Its message is one that cannot afford to be lost on us, and the Franciscan Herald Press has put us all very much in its debt by making it available in an attractive and readable translation.

Fr. Michael S. Meilach, OFM

Roger Schutz, *Unanimity in Pluralism*. Chicago: Franciscan Herald Press, 1967. Pp. 124. Cloth, \$2.50.

Persecuted Truth

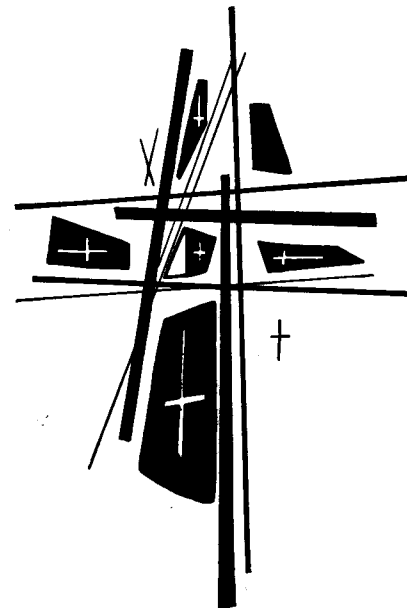
Reginald M. Kellogg, O.F.M. Conv.

"Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven" (Mt. 5:10).

This Beatitude presents a strange variation in the tone of the Beatitudes in general. These are hard words, in spite of the 'blessed,' in spite of 'heaven,' in spite of this promise of a great reward. Here suffering in the form of persecution is proclaimed as an historical law of the king-

dom of God. So important a law is it, in fact, that it is repeated, the Preacher emphasizing and strengthening it with the words: "Blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of evil against you, for my sake. Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you" (Mt. 5:11).

The obscurity of this prophecy is clarified in the light of two facts. First, inseparably bound with Christ's coming is a certain claim; secondly, that claim meets with human opposition. Genuine claims compel men to decide. Our sensitivity and touchiness come to the fore when anyone approaches us with a request that makes a demand on us in such a way that we cannot escape listening to it. We must take a stand. With his claim, the other person grips us as firmly as hooked fish. The state, for example, claims the right to tax its citizens. A national government requires military service from a young man for the protection of his own country—or that of a continent. A wife's claims on her husband invalidate



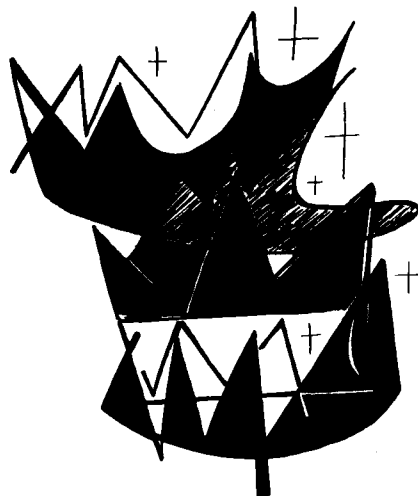
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whatever pretensions an unlawful intruder in the marriage may entertain.

Christ appears before men with a claim which is literally unique. The Gospels, the Acts of the Apostles, the Epistles of Saint Paul, the persecution of Christians and the whole history of the Church can be understood only on the basis of Christ's saying: "This is the work of God, that you believe in him whom he has sent" (Jn. 6:29).

Christ lays claim to the truth. This means that he wants men to hear and accept his message. He wants faith. Here he is vindicating a right which surpasses the limits of man's mind. He is claiming our spirit for himself, and our assent to the words of God. His position among mankind's great thinkers and prophets is not that of 'primus inter pares.' He is absolute. In himself he embodies the complete truth about God, the meaning of life, and the origins of evil. None of the great teachers of humanity has even equalled the boy who sat among the wise men and teachers in the Temple, asking the wise men and teachers in the immediate circle, various questions and giving information in a way that astonished all his hearers.

This Christ is the earthly manifestation of divine Truth. Otherwise the proclamation, "I am the way, and the truth, and the life" (Jn. 14:6) would be a monstrous blasphemy — or, at the very least, an indication of an unbridled imagination.



The Lord's destiny was fulfilled under Pontius Pilate and the high priests Annas and Caiaphas. Through the centuries down to our own time his destiny has continued to be decided. Christ lives in us. Christ in us continues to suffer for the sake of truth. It is not as if his cause were a hopeless one, damned by the pressure of the powers of evil. Because he speaks the truth, he is attacked, persecuted, and hated. Whoever confesses to Christ's words does confess to his person also, and must be prepared for his faith's sake to share in Christ's destiny.

To be persecuted therefore for the sake of justice means to oppose that segment of humanity which refuses to hear Christ's words. Why will they not listen? The Lord says: because their works are evil, because they do not want to see and have pledged themselves to reject the demands Christianity makes on their way

of life. They will not be bound. Some reject the word of God because they fear it will be to their disadvantage; others will not acknowledge that Jesus' words enlighten life and open a real and greater world to those who seek.

Christ's claim on men's faith will always encounter this world's opposition. Man will not let himself be disturbed by this claim. In

the eighth Beatitude, Christ foretells the Church's difficult position in the world. Despite every attempt to gainsay it, the Church, acting in Christ's name, lays claim to the truth. Because man's fulfillment and spiritual freedom depend on it, she will never cease to do so. Freedom exists only as long as man's thoughts and life dwell in the truth of Christ.

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The Lord's Own Peace — I

A Study in Franciscan Spirituality

Sister M. Carol Frances Jegen, B.V.M.

Christian spirituality will always be capable of speaking the mystery of Christ in various culture patterns and in different periods of history. Because Christian spirituality is an expression of the mystery of Christ, of his limitless love for his Father, for all mankind, for the entire universe, it can never be contained in one particular pattern or mode of expression. One way to consider the various schools of spirituality in the Church is to see them as providentially ordained and instituted to help man participate in mystery, the mystery of God's love for us.¹ Infinite as this mystery is, man cannot begin to grasp its fulness all at once. Only gradually can man encounter the mystery of God as it is revealed in Jesus Christ living on in his Church. Of necessity there will be variety of

expression in the Church, a variety which flows from and culminates in the love of Christ.²

Franciscan spirituality is rightfully considered an authentic form of Christian spirituality. Perhaps the first characteristic of the Franciscan heritage which comes to mind is that of poverty, one of its main treasures. Or perhaps joy might be stressed as being a predominant Franciscan virtue. A love which is nothing less than "seraphic" is another way of synthesizing the Franciscan spirit. But in our times, the way which seems most pertinent for us, is the way of peace. Two significant events in this very decade have focused attention on Francis of Assisi as a Saint of peace — the Lord's own peace.

On the feast of Saint Francis, October 4, 1962, Pope John XXIII

¹ The providential aspect of the unity and diversity of the various schools of spirituality in the Church with a particular view to Franciscan spirituality is discussed in Philibert Ramstetter's, OFM, "Introduction to a Franciscan Spirituality," *Franciscan Studies* 2 (1942), 326-27.

² Today's emphasis on ecumenism makes it more imperative than ever that we appreciate variety of expression in the Christian community.

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traveled to Assisi to pray for the Second Vatican Council which would convene in just one week. In his prayerful address on that pilgrimage Pope John sounded the keynote of his great encyclical, *Pacem in Terris*. After referring to Saint Francis as one who teaches us "how to set a proper value on events and how to communicate with God and with our fellow-men,"³ this universally loved Pontiff laid special emphasis on the theme of peace.

This true greatness of practicing virtue and of ardently desiring holiness is what enables man to use the gift of liberty properly in order to realize justice, to preserve and to build peace.⁴

His address finally reached its climax in a prayer for peace.

May there be peace among peoples and nations and families in the name of Christ Our Lord and by his power; and may peace lead to a sharing by all in the longed-for spiritual and material prosperity that becomes the joy of minds and an encouragement toward an ever more serene and noble life.⁵

This particular visit of Pope John to Assisi may not be well known, important as it was. But the visit of Pope Paul VI to the United Nations on the feast of Saint Francis, 1965, will never be

forgotten. Whether the world was impressed with the fact that Our Holy Father chose October 4 for his history-making visit matters little. There are some things that our world finds hard to appreciate. But the fact that Pope Paul came on a mission of peace is all-important. And in his own mind, he wanted his plea for peace to be under the special patronage of a great Saint of peace whether the world recognized and understood that fact or not.⁶

Is the association of peace with Saint Francis and with Franciscan spirituality in general, a new phenomenon in our times? If so, it would be rather hard to explain how this particular characteristic belongs to the heart of Franciscan life. To answer this question, we must examine the life and teachings of Saint Francis himself, and there the evidence is overwhelming.

First of all, it is important to know something of the thirteenth century world in which Saint Francis lived. It was a time of great social change with the rise of the cities and towns, the decline of feudalism, the spread of vernacular languages, and many other factors which seemed to point to a breakdown of whatever unity Europe had achieved.⁷ It was

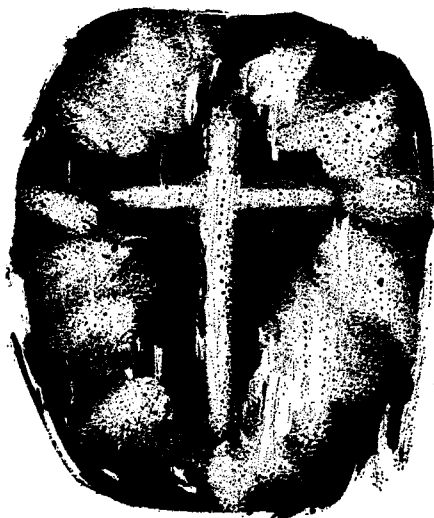
³ Pope John XXIII, "On St. Francis," *The Pope Speaks* 8 (1963), 279.

⁴ *Ibid.*

⁵ *Ibid.* p. 280.

⁶ On the medals which Pope Paul distributed were inscribed the words, "Make me an instrument of your peace," words of the Prayer for Peace usually attributed to St. Francis.

⁷ Agostino Gemelli, OFM, *The Franciscan Message to the World*, trans. and adapted, H. L. Hughes (London, 1934), 2-3.



a time of tension within and without, because not unlike our own time, it was a time of new life, a time of growth.⁸ The influence of Saint Francis in bringing genuine peace to his fast-changing world, particularly to his own beloved Italy was not a small one, as history testifies.⁹ Interestingly enough, the earliest known portrait of Saint Francis, now found

on the wall of Sacro Speco at Subiaco, shows him holding in his left hand a scroll on which these significant words are inscribed, "Pax huic domui."¹⁰ And one of the great treasures at Assisi is a parchment written at Alverno and signed by Saint Francis after he dictated the message to Brother Leo — that well-known blessing, "... may God turn his face towards thee, and give thee peace."¹¹

But even more important are the testimonies found in the few extant writings of Saint Francis. Some insight into his understanding of peace is found in a brief "commentary" on the beatitudes:

Blessed are the peacemakers, for they shall be called the children of God. They are truly peacemakers, who amidst all they suffer in this world, maintain peace in soul and body for the love of our Lord Jesus Christ.¹²

Much more familiar and prominent is Saint Francis' injunction to his friars as it is now

⁸ In G. K. Chesterton's exhilarating biography, *St. Francis of Assisi* (New York, 1946), he remarks that "the historic importance of St. Francis and the transition from the twelfth to the thirteenth century, lies in the fact that they marked the end of this expiation" (the period of the Dark Ages). p. 44. "For it was the end of a long and stern night, a night of vigil, not unvisited by stars. He [Francis] stood with his hands uplifted, as in so many statues and pictures, and about him was a burst of birds singing; and behind him was the break of day." p. 52.

⁹ Dietrich Von Hildebrand, *Not As the World Gives* (Chicago, 1963), 47.

¹⁰ "Peace be to this house." See Sister Mary Anthony Brown, OSF, "Early Portraiture of Saint Francis," *Franciscan Studies* 21 (1961), 94. The frontispiece of Von Hildebrand's book is a copy of this portrait. However, the dates given in both references do not agree. Sister claims 1228 for the painting; the frontispiece claims 1222.

¹¹ J. R. Chapman, *Saint Francis of Assisi and Giotto His Interpreter* (Chicago, 1916), 127.

¹² *Ibid.*, 201. The author refers to the early Wadding collection of 1623 as the source for this quotation. E. Grau & C. Esser, *The Marrow of the Gospel*, trans. and ed. Ignatius Brady, OFM (Chicago, 1958).

found in the third chapter of their Rule: "Into whatever house they enter, let them first say: Peace to this house."¹³ In his *Testament*, it is recorded that St. Francis considered this greeting as a God-given sign of the Franciscan mission of peace: "The Lord revealed to me the words of greeting we were to use: May the Lord give thee peace!"¹⁴

Saint Bonaventure bears witness to this same fact in his *Life of St. Francis*, the *Legenda Maior*, when he comments on the power of his spiritual father's preaching. The words of Francis brought tidings of genuine peace because they were filled with the power of the Holy Spirit.

From this time forward, the man of God began, by divine impulse, to become a jealous imitator of Gospel poverty, and to invite others unto penitence. His words were not empty, nor meet for laughter, but full of

the might of the Holy Spirit penetrating the heart's core and smiting all that heard them with mighty amaze. In all his preaching, he would bring tidings of peace, saying, "The Lord give you peace," and thus he would greet the folk at the beginning of his discourses. This greeting he had learnt by revelation from the Lord, even as he himself did afterward testify. Whence it befell, according unto the prophet's words, that he — himself inspired by the spirit of the prophets — brought tidings of peace, and preached salvation, and by salutary admonitions allied many unto the true peace who aforetime were at enmity with Christ, far from salvation. (Ch. III, 2).¹⁵

In this particular passage Saint Bonaventure is careful to point out the source of Francis' concern for peace in the world — he had begun to live the life of the Gospel. Everything Saint Francis did depended on that fact.

¹³ Grau & Esser, 135. All quotations from the Franciscan Rule are taken from this source unless otherwise noted.

¹⁴ *Ibid.*, 140. Pierre Pourrat, *Christian Spirituality*, Vol. II, trans. S. P. Jacques (Baltimore, 1953), 166.

¹⁵ Seraphici Doctoris S. Bonaventurae *Legendae Duae de Vita S. Francisci Seraphici*, Edit. A. PP. Collegli S. Bonaventurae, Ad Claras Aquas, (Florence, 1923). The English translation is that of E. Gurney Salter, New York, 1910, reprinted in 1931.

The *Legenda Maior* is used throughout this paper by preference although the *Legend of the Three Companions*, *The Little Flowers of St. Francis* (The Fioretti) and *The Mirror of Perfection* and various extracts from the writings of Thomas Celano were also consulted. The problem of "demythologizing" St. Francis is a great and complex one because of the many legends which developed about this greatly loved Saint. A General Chapter requested St. Bonaventure to write this biography in an attempt to straighten out many of the conflicting currents of thought which had arisen concerning St. Francis and the Franciscan way of life. At that time, the other "lives" including the biographical writings of Thomas of Celano were suppressed. In many ways the *Legenda Maior* is a key to the thought-life of St. Bonaventure. Without his profound penetration into the person of St. Francis, the philosophy and theology of the Seraphic Doctor would have been quite different.

"To Observe the Holy Gospel of Our Lord Jesus Christ"¹⁶

Before describing a key episode in the life of Saint Francis, an episode which was the beginning of his life according to the Gospel, St. Bonaventure makes an interesting comment:

Now Francis, the servant of God, abiding at the church of the Virgin Mother of God, with continuous sighing besought her that had conceived the **Word full of grace and truth** that she would deign to become his advocate; and, by the merits of the Mother of Mercy, he did himself conceive and give birth unto the spirit of Gospel truth (Ch. III, 1).

In this particular passage, a parallelism is found which is quite characteristic of Bonaventure's entire biography of Saint Francis. As will be indicated more fully later, Saint Bonaventure highlights quite often a similarity of pattern between key events in what we call, today, salvation history. Although some of Saint Bonaventure's comparisons may strike us as somewhat strained and forced, he is quite faithful to an important characteristic of medieval exegesis. In their own way, the medieval Scripture scholars frequently adverted to the continuity of God's

saving action throughout history, even though their examples were sometimes rather artificial.¹⁷ It is not surprising to find this trait quite marked in this particular biography, considering the challenge presented to Saint Bonaventure at the time of its writing. As Father General in a time of great unrest, he strove to show the development of the true Franciscan spirit, a development which must not lose the essentials of its life, but must also show different signs of growth if its life would continue to be lived at all.¹⁸ In other words, Saint Bonaventure and his friars needed some sense of history, of sacred history, and of their own part in it.

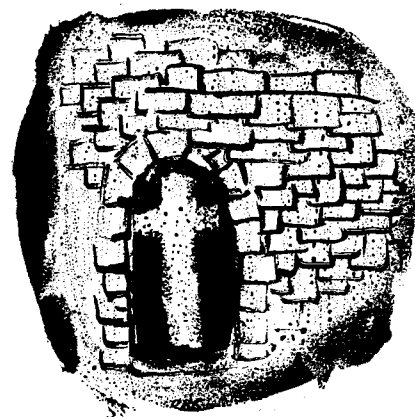
But let us return to this key episode which "gave birth to the spirit of Gospel truth." God's grace worked in a special way as Saint Francis listened to the Gospel on the feast of Saint Matthias, in the year 1209.¹⁹ The particular passage which impressed Francis most was Mt. 10:9. In giving instructions to his Twelve, Jesus had said, "Take no gold, nor silver, nor copper in your belts, no bag for your journey not two tunics, nor sandals, nor a staff; for the laborer deserves his

food." Although Saint Bonaventure highlights only this one verse in recounting the episode, it might be significant to point out that another instruction of Jesus recorded in this text from Matthew is that of the greeting of peace. "As you enter the house, salute it. And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you" (Mt. 10:12, 13).

To strengthen the impact of this particular gospel teaching, Saint Francis is said to have undergone another experience with his first faithful follower, Brother Bernard. Saint Bonaventure relates that on the very next morning Francis opened the Book of Gospels three times and read the following texts which were to form the core of his first rule. Again Bonaventure stresses certain phrases from the texts: "If you would be perfect, go, sell what you possess and give to the poor" (Mt. 19:21); "Take nothing for your journey" (Lk. 9:3); "If any man would come after me, let him deny himself and take up his cross and follow me" (Mt. 16:24). Then Saint Bonaventure adds that Francis, the "vir sanctus," called these gospel texts the rule and life of his followers (Ch. III, 3).

To live the gospel and to help others live it was the vocation of Saint Francis.²⁰ Perhaps we some-

times take this fact for granted and do not realize its centrality and uniqueness in Franciscan life. Actually no religious founder prior to Saint Francis had founded his Rule so directly on the gospel, strange as that may seem in the history of Christian religious life. It was his tenacious clinging to this gospel which prevented Saint Francis from borrowing directives from other religious rules or from combining his order with that of Saint Dominic.²¹ Perhaps it is only in our time of renewal and reform in the Christian community, including its religious life, that due appreciation will at last be given to the revolutionary character of Saint Francis of Assisi and his life according to the gospel. Vatican II's *Decree on Religious Life* has a special affinity to Franciscan spirituality in its emphasis on the "following of



¹⁶ Grau & Esser, 107. This quotation is taken from the first chapter of the present Franciscan Rule, much of which goes back to the writings of St. Francis.

¹⁷ Jean Leclercq, OSB, *The Love of Learning and the Desire for God*, trans. Catherine Misrahi (New York, 1962), 90.

¹⁸ Anton C. Pegis, "St. Bonaventure, St. Francis and Philosophy," *Medieval Studies* 15 (1953), 2.

¹⁹ Hilarin Felder OFM Cap., *The Ideals of St. Francis of Assisi*, trans. Berchmans Bittle, OFM Cap. (New York, 1925), 7. The episode is described in *Legenda Maior*, Ch. III, 1.

²⁰ No biographer, medieval or modern could miss this point. Cf. Felder, Gemelli, Brady, as well as Celano and St. Bonaventure. See also *Masterpieces of Catholic Literature*, edit. Frank N. Magill (New York, 1964), Vol. 1: *The Extant Writings of St. Francis of Assisi*, 350.

²¹ Felder, 14f.

Christ as proposed by the gospel" as "the fundamental norm of religious life" (§2).

However, from our twentieth-century vantage point with its resurgence of scripture scholarship, certain difficulties arise when we try to understand life according to the gospel as St. Francis did. Only a careful study of his teachings exemplified in his own life can begin to give us some understanding comparable to his. Here, "comparable" may be taken in two ways: similar to his, but also, commensurate with his. In many ways, we have advantages in understanding the gospel which Francis did not have in his medieval world. On the other hand, his oneness with Christ enabled him to grasp the inner meaning of revelation in ways that most modern men may never equal in this life. Saint Francis may have known little or nothing about the technical meaning of the *sensus literalis* of Scripture as we find it exalted in *Divino Afflante Spiritu*, but he was convinced that a literal following of the gospel was a great need in his time, and always would be. Perhaps he was too "literal", too extreme.²² On the other hand, maybe there was no other way

²² Karl Rahner makes an important observation in this regard. *Spiritual Exercises*, trans. Kenneth Baker, SJ (New York, 1965), 118-19. "For in the history of the Church there have been attempts to copy the life of Jesus in the most literal way, for example in the Franciscan dispute about the nature of Christian poverty.

"The true following of Christ, therefore, which is a life with Him consists in allowing the inner structure of His life to work itself out in new and different personal situations. Only when we really carry on His life in our own way, and not by trying to produce a poor literal copy, is the following of Christ worth living, does it really interest God, and does it have power to win

to convince the thirteenth-century world of the good tidings of Jesus Christ — his love, his concern, his gift of peace.

Saint Bonaventure continually points out how Francis lived according to the gospel.

Howbeit, when he went forth abroad, he adapted himself — as the Gospel biddeth — unto them that entertained him, in the quality of their meats, yet only so as that, on his return unto his own abode, he strictly observed the sparing frugality of abstinence. In this wise he showed himself harsh toward his own self, gracious toward his neighbor, and in all things subject unto the Gospel of Christ, and did thus set an example of edification, not alone by his abstinence, but even in what he ate. (Ch. V, 1).

Continuing his description of the gospel life of Saint Francis, Bonaventure explains the little poor man's attitude toward clothes: "He abhorred softness in clothing, and loved harshness, declaring that for this John the Baptist had been praised by the divine lips" (Ch. V, 2).

The very name of the Order and the role of authority in it are based on gospel texts.

From this same reason of humility, Francis was minded that his Brethren should be called by the name of **Minors** (Mt. 23:45), and that the rulers of his Order should be called **Ministers**, that thus he might employ the very words of the Gospel that he had vowed to observe, and that his followers might learn from their very name that they had come to learn humility in the school of the humble Christ. For that Teacher of humility, Christ Jesus, when He would teach His disciples what was perfect humility, said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant (Mt. 20:26)" (Ch. VI, 5).

Many other similar examples could be cited not only from the account of Saint Bonaventure but from the **Legend of the Three Companions**, **The Fioretti**, and **The Mirror of Perfection**, along with the writings of Thomas of Celano. After giving one example after another, Saint Bonaventure devotes part of a separate chapter to an explanation of Saint Francis' deep penetration into Scripture without having had any formal study to speak of.

Nor was it unfitting that the holy man should receive from God an understanding of the Scriptures, seeing that by the imitation of Christ he fulfilled and set forth in his deeds their perfect truth, and by the abundant anointing of the Holy

Spirit had within him, in his own heart, an instructor therein (Ch. XI, 2).

The "a Deo intellectum acceperat" (he received understanding from God) seems to refer to an Augustinian theory of knowledge. However, the question of "gestaret perfectam veritatem" (fulfilled perfect truth) through his action, indicates a knowledge gained by experience. Furthermore the working of the Holy Spirit in the life of Saint Francis is a point of major importance, one which Saint Bonaventure does not fail to emphasize.

To understand Saint Francis as a man dominated by the Holy Spirit, Saint Bonaventure makes several interesting comparisons with the great leaders of the Old Testament, men possessed by the Spirit of Yahweh. In the account of Saint Francis miraculously aiding a man dying from thirst by causing water to flow from a rock, specific reference is made to Moses: "... thus it may be clearly seen that the servant of God Almighty, as he was made like unto Moses in the drawing of water from the rock..." (Ch. VII, 13). Referring to a mysterious vision of Saint Francis seen in a chariot of fire, Saint Bonaventure explains the meaning for the Brothers who witnessed this extraordinary event: "... so that they, as Israelites indeed, might follow after him who,

eternity with the elevated Son of Man Who sits at the right hand of God." The more I try to penetrate into the life of St. Francis, the more I think he was in accord with Rahner's thinking here— letting the inner structure of the Christlife within him find a new expression, even though he often seemed to be almost overly concerned with a somewhat external imitation.



like another Elias, had been made by God the chariot and the horseman of spiritual men" (Ch. IV).

Saint Francis' spirit of prophecy, enabling him to know future events, as well as the secrets of men's hearts made him like another Elisha: "... whereby he so foreknew the issue of future events that he could search even the secret things of men's consciences, having obtained, like another Elisha, a double portion of the spirit of Elias" (Ch. XI, 6). In his final excruciating sufferings, his strength of spirit makes Saint Francis like Job: "Thus he seemed unto the Brethren like another Job, whose powers of mind increased even as his bodily weakness increased" (Ch. XIV, 2).

²³ Ramstetter, p. 338. St. Francis often quoted 2 Cor. 3:6, "...for the written code kills, but the Spirit gives life."

In all of these examples and in others like them, Saint Bonaventure seems to be using a genre somewhat similar to midrash. He employs a certain degree of imagination in connecting two events in salvation history in order to impress his readers with the significance of the second one, because of its parallel features with the first happening. In other words, Saint Francis is shown to be one of God's great leaders, a man truly led by the Holy Spirit.

In his own way, St. Bonaventure tries to help us understand that Saint Francis' living of the gospel was not only according to the letter, but above all, according to the spirit, actually, the Holy Spirit.²³ To Saint Francis, the gospel was Christ. Whenever a new decision had to be made, the action of Christ in the gospel provided the norm. The whole question of the balance between a life of contemplation and one of action was settled on the basis of the meaning of the Incarnation. Saint Francis was a Christian through and through.

The truly faithful servant and minister of Christ, Francis, that he might faithfully and perfectly fulfil all things, strove most chiefly to exercise those virtues that he knew, by the guidance of the Holy Spirit, were most pleasing unto his God. "... the only-begotten Son of God, Who is the highest wisdom, left His Father's bosom for the salvation of souls, that, instructing the world by His example, He might preach the

word of salvation unto men, whom He both redeemed at the cost of His sacred blood, and cleansed in a laver and gave them to drink, keeping back naught of Himself, but for our salvation freely bestowing all. And forasmuch as we ought to do all things after the pattern of those things that was shown us in Him as on the lofty mount, it seemeth that it might be more acceptable unto God, that, laying aside leisure, I should go forth unto the work" (Ch. XII, 1).

This particular excerpt also throws light on Saint Bonaventure himself. Here we find an explicit statement illustrating his awareness of exemplarity. As will be indicated later, exemplar causality holds a central place in Saint Bonaventure's thought. The exemplarity of Christ, and also of Saint Francis are a veritable foundation on which Saint Bonaventure builds a masterful synthesis.

How significant it is that one of the gospel passages dearest to the heart of Saint Francis was the one he asked to be read to him as he lay dying — the Last Discourse of Saint John's Gospel.

When he had made an end of gentle exhortation after this wise, this man most beloved of God asked them to bring him the book of the Gospels, and to read unto him from the Gospel according unto John, beginning at that place, "Before the feast of the Passover" (Ch. XIV, 5).

It is in this discourse that we find some of the most beautiful

passages concerning the peace of Christ: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you" (Jn. 14:27). Furthermore, this discourse reveals the Fatherhood of God in ways unsurpassed in any other place in scripture. Saint Francis would soon know the fullness of our Lord's own peace, because soon he would be home with his Father.

In chapter 22 of the First Rule (1221), Saint Francis had quoted verbatim several sections from John 17: "Let us ... hold fast the words, the life and doctrine, and the Gospel of Him Who deigned to speak to His Father for us and to manifest His name to us saying: 'Father, I have manifested Thy name to the men whom Thou hast given Me... Holy Father, keep in Thy name those whom Thou hast given Me, that they may be one even as We are.... These things I speak in the world in order that they may have joy made full in themselves.... I have made known to them Thy name... that the love with which Thou hast loved Me may be in them, and I in them.'" ²⁴

The Fatherhood of God can be considered the unifying dogma of Franciscan spirituality.²⁵ Saint Francis' deep awareness of God as his Father could have come only from his deep union with the Father's only-begotten Son. Francis lived and enjoyed the reality of adoptive sonship.

²⁴ Ibid., 345, as found in *Opuscula*, 56ff.

²⁵ Ibid., 343.

Man

Knowing —
burst;
A swollen seed,
fertile in the
core of need,
and found
that life,
once begun —
goes on to live,
even in death
a bit of him
adds somehow
to his brother;
each song he
sings will ring
someway, someday
in another;
... till the
whole is charged
with potent glory
and time ends
to begin
an eternal story
as man discovers
himself, emerged
One—as his Brother
forever, become.

Gone

The surging of
a thousand hours
beats against
the battered shore,
while it sobs
in silent anguish
just to be
alone.
The hope of
someone
in the something
that it rests,
is morning vapor,
vanished —
by the sun's heat,
banished —
by Him desires
vanquished —
lie as dead men
shrivelled
on the earth
from which
they bled
while
the empty plains
breathe a quiet
half-
regret.

To a Franciscan Brother

You are something extraordinary; you don't realize it because you are a plain man. But you are truly something extraordinary. Your presence makes a deep impression; your life is an unnatural life in the sense that it is supernatural, since it responds to a privileged calling, a true vocation.

The gift which has been given to you, in our eyes, is a greater thing than seeing the sun stand still. A man who gives up a family and directs the affections of his heart on a supernatural level, is an exceptional case, so that we who have our families, thinking about you, are struck with great admiration.

Having a family is not a compromise for weak men; no, the family is not an institution for weak men, but for real men: it is a good thing. And you have given up a good thing for a better. Therefore your sacrifice is a bloody sacrifice which distinguishes you, sets you apart; and the Lord had to call you individually, one by one, to make of you something beyond human powers.

The fact of renouncing a family and sharing the whole human family as your own, does not make your heart sterile, which would be egoism; on the contrary, your heart remains large and generous. Only this largeness and generosity, instead of centering on a few things, goes out to all men. And here you have the reason why your situation in this world is grand; it is because God has made it grand.

From what we can see, the lay Brother's vocation is a more exceptional one than the priest's. That there should be individuals who recognize the celebration of Mass, the hearing of Confessions—in a word, the fact of being a priest—as something so sublime that it is worth the sacrifice of everything, we can understand. But that there should be people who, without the priestly office, remaining simple lay friars, find within themselves the strength to leave everything and to live alone, in the service of others, this is truly an exceptional thing.

Your whole life in the service of others: this is no small matter. You are content with humbler occupations, satisfied to serve your brothers. You have transformed your life; you have made it valuable. You too must have this conviction; it is not pride but a proper regard for yourselves. The more a man loves himself, in a right sense, the more he will know how to love others and God. When we want to know if an individual is mentally balanced, we try to see what he thinks of himself.

An individual can be humble before God and at the same time recognize his gifts. In recognizing our gifts from God, our personality acquires value and security. Therefore it is very important that you have an authentic concept of yourself. And the right concept is this: the Lord has created a tremendous grace, unique for you. At a certain moment he has turned his benevolent gaze upon you, in preference to all other men: this is what it means to be a religious.

From an address by Professor Francesco Canova, Director of the C.U.A.M in Padua, published in Vita Minorum (Venice).

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I Could Be a More Meaningful

Sign of Franciscanism

Sister Mary Maristell, O. S. F.

To determine whether one could be a more meaningful sign of Franciscanism one must consider first the meaning of the word sign and secondly the essence of Franciscanism which is to be signified.

A sign, according to Saint Augustine, is something which when known calls attention to something else. It may be a natural sign like smoke, which calls attention to the fire that produces it; or, it may be an arbitrary sign like a red light — something upon which men have agreed to use to call attention to certain realities. Sometimes arbitrary signs merge with

natural signs as in our handshake. To reach out to a friend is a natural response. That for us a handshake has special significance is a convention of our particular culture. But whatever may be the type of sign, the aspect that is proper to sign as such is the aspect of its suggesting, representing, pointing elsewhere. If I am to be a sign, then I must be such that when I am seen and known, the attention of the see-er and know-er is called to something else. If I am to signify Franciscanism, the mind and heart of the person who sees and knows me must go beyond me to that reality which

Sister Mary Maristell, O. S. F., is President of Saint Clare's Junior College, Little Falls, Minnesota.

is named Franciscanism. Moreover, because I am a person, I must freely choose to determine the meaning of my being. If my God-given vocation is to be a sign of Franciscanism, then I can become such a being only if I know what Franciscanism is and what choices will so shape me that others will recognize that to which my being points.

To begin the probe for an understanding of my vocation, a working definition of Franciscanism could be: A particular mode of the witnessing which makes visible a love that reaches out in believing hope.¹ This working definition implies the entire gamut of the meaning of my being. Having been created on the level of personal being, I am made for God. By an act of his merciful love I have been caught up in the Body of the Redeemed and Redeeming Christ, filled with his love, yet waiting in believing hope for the final moment when he turns over his kingdom to the Father. In that Body he has marked me with the character of his priesthood and has elected me to bring to light the eschatological transcendence of love by presenting tangibly through my vows that the Church lives in the world. Called to be a religious, I am called to show that the Church is not of this world and that its life can only be scandal and foolish-

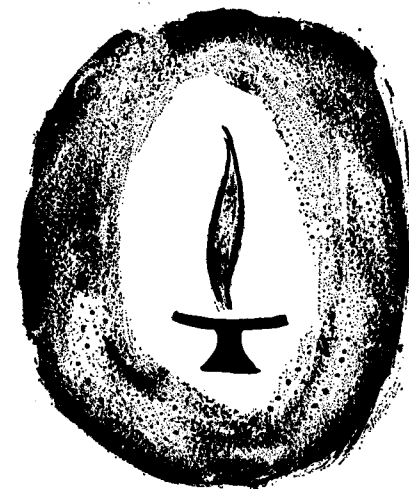
ness when measured by worldly standards.² But living as a religious is not an abstraction. It is concretized in multiple variations according to the modalities with which finite nature receives the gifts of participating the Infinite. While any accepted religious habit can make visible the eschatological Church, it can not signify the special Franciscan mode of that witnessing.

Urged by Vatican II, the Order of Friars Minor has sought to discover the particular concrete modality that should distinguish our Franciscan life in the Church. Their conclusion is that we have betrayed our heritage by yielding to a monastic tradition. We have accepted the motto of "fuga mundi" instead of undergoing a metanoia that emerges in embracing the world with a love that desires to share and make perfect. We must return to expressing the two characteristics which especially signify the Franciscan modality: fraternity and littleness.³ Sharing in the vision of the Community of the Blessed, sharing in the life that animates each in Christ, we are to be brothers in a unity of mind and heart — the visible sign on earth of that final unity in glory. Conscious of our creatureliness, of our dependence, we must portray the contingency of earthly life. Here is no lasting home, no security in things. We must

belong to the *anawim* — in fact — to those poor and lowly ones whose openness to God made possible the insertion of the Word Incarnate into human history — to those poor and lowly ones whose openness to God makes possible the fulfillment of his plan to extend his Power of salvation to the nations. This love, characterized by fraternity and littleness, reveals simplicity, sincerity, confidence, joy, and peace—the qualities that through seven centuries have drawn countless men to find the Supreme Reality of life.

Everywhere today the Spirit of the Lord is prompting us to re-examine our vocation. We are living through one of those critical moments in the history of the universe — moments of "leap," of "mutation" from old forms to new. Like the Jews of the Exile, the Christians of Jerusalem, the Catholics of the Post-Reformation, we hear the Prophetic Voice asking us to broaden our understanding of the community of charity that includes all men in varying dimensions of faith. To this voice I must respond as a Franciscan and thus give tangible evidence to those who do not hear, that, being converted, they also may become with me the Suffering Servant through whom all mankind may be raised up to that humanness which is found perfect in Christ.

My response is always a personal response, yet it is to some extent determined by reason of my rela-



tion to the Congregation to which I belong. Within community I can make this response to a radical metanoia from a life more and more characterized by bigness, stability, status, conformity to worldly values and standards to a life characterized by littleness, insecurity, dependence, universal brotherhood, and the wisdom of the Cross only if my community also envisions the extended boundaries of our time, envisions the role of religious, of Franciscans, as one of inspiring, encouraging, leading others to this same vision, and lives by this vision. Our response to this need of our day is conditioned by our faith, our hope, our love, but the force of these gifts in our lives is in turn conditioned by the self-emptying that holds us in total readiness to the Spirit. Only if we turn from the idols of this world that now engage our hearts, only if we silence the clamor of self-imposed needs

¹ Cf. Karl Rahner, SJ, "Theology of Renunciation," *Sister Formation Bulletin*, Winter, 1966.

² *Ibid.*

³ Cf. *Introductory Notes to Understand the Renewal in the Franciscan Order*, available from the Provincial Office in Oakland, California.

crying out for satisfaction can we hear the thunderous voice of the hidden God speaking in the events of our time: You are no longer a sign, because your meaning is obscured for your own little world by the value system you have adopted. You are no longer a sign, because the limitations you set upon your meaning are incommensurate with the reality to which man's attention must be called today. Turn to me, you proud and mighty ones. Look upon my poor, my despised, my hungry and suffering ones all over the world. Give up bigness in all its manifestations; give up properties that identify you with money and power; give up institutional forms that obscure your true identity; give up all that

binds you to a complacent, self-contained society. Live little and poor in brotherly love. Then you will be truly sacramental — an effective sign upon whom others, looking and seeing, will be possessed of the Vision that bears the Power of Transformation. Then you will be living the Franciscan heritage: the utter, open, kenotic availability to the service of Christ through the power of his Spirit in the Church; the joyous heralding of the Father's message proclaiming salvation in Christ; the simple delight of living in truth and love with all men; the peace that belongs to the Sons of God. Then you will be fulfilling your God-given vocation: signifying through fraternal love and littleness the Kingdom that is to come.

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Book Reviews

The Restless Believers: Problems of Faith on the American Campus. By John J. Kirvan, C.S.P. Glen Rock, N. J.: Paulist Press, 1966. Pp. ix-109. Paper, \$0.95.

Though the cover of this excellent little paperback describes its contents as "the problems of faith on the American campus," its theme is really "problems of faith in the American community." Father Kirvan describes the crises of faith which not only the young, but even the older go through. He prefers to call such crises "turning-points," emphasizing that they are really opportunities for achieving — with the grace of God — a more mature faith.

The *Restless Believers* is not a book of answers. In fact, the author takes pains to point out that there are no "pat answers" to problems of faith. Repeating slogans like "A thousand difficulties do not make a doubt," "Straighten out your moral (read, sexual) life, and the faith will take care of itself," will be of little help to the young man or woman who is asking questions. What he or she really wants to hear is why you, the counsellor, personally believe.

Twentieth-century Americans want a religion which will enable them to affirm the values of life: respect for the individual person, in particular, and service of man, and the Church must take care to provide those

values which she, first of all, has taught to men. The Church must continue to be willing to change, as Vatican II has so clearly shown, if she is to speak to the men of today.

In the last analysis, however, faith still demands faith. And the center of faith is Christ, for to whom else can we go?

— Julian A. Davies, O.F.M.

Sacramental Liturgy. By Frederick R. McManus. New York: Herder and Herder, 1967. Pp. 256. Cloth, \$5.50.

Upon opening this book, I must admit, I experienced no little fear and apprehension — another work on the Liturgical Constitution of Vatican II — what could this latest of a seemingly endless stream of publications on the Liturgy possibly contribute to our liturgical formation? Had not it all been stated already?

Fortunately, and happily too, I might add, after reading Father McManus' article by article commentary, I can state emphatically "No"; all had not been said before. This latest book does shed new light on the Conciliar document; it provides us with the necessary background for appreciating properly the history-making decree that is the Constitution on the Sacred Liturgy.

The author, an eminent canonist and leader of the liturgical apostolate, enables one to catch the nuances latent in the very careful

phrasing of the Constitution: e. g., that a homily is an integral part of the Mass, not an interruption (art. 52); or the subtlety contained in the very title of Chapter III of the Constitution. "The Other Sacraments and Sacramentals" — for Chapter II had treated of the whole Eucharistic Mystery, Sacrifice and Sacrament, and Chapter III continues on to discuss the other Sacraments, all of which are related to the Eucharist and derive their power from It.

As might be expected, the articles dealing with the vernacular (36 and 54) receive the largest commentary by the author. This section best illustrates the middle ground adhered to by the framers of the Constitution. On the one hand, there were some Fathers who wished the entire Mass in the vernacular, while on the opposite side, there were many who, for one reason or the other, wanted little or no vernacular. And so, article 54 gives carte blanche permission for the vernacular in the Scripture readings and prayer of the faithful. It then becomes more restrictive; the parts pertaining to the congregation may be recited in the vernacular according to the decision of the local Bishops' Conference. Finally, it decrees that further use of the vernacular — in those parts belonging to the celebrant — can be granted with the approval of the Holy See, thereby leaving much of the vernacular question to the discretion of the local hierarchy and not imposing one form or the other. This leeway allowed to the national Bishops indicates a radical breakthrough; up till the present, the Liturgy had been strictly supervised from Rome.

The reason which Father McManus gives for the Council requesting that the faithful be taught to recite or sing in Latin the Ordinary parts of the Mass (art. 54, par. 2), is not altogether convincing, at least to this reviewer.

On several occasions, the author's learned commentary proves to be

prophetic. For example, when Father McManus speaks of further simplifications needed in the Mass rite to render it more intelligible (art. 50), he specifically mentions the elimination of the multiple signs of the Cross over the oblata and the numerous genuflections — which omissions have been sanctioned by the latest Decree. A second instance is found in his treatment of the expanded or more varied use of Scripture readings at Mass (art. 51); the author notes that one way of providing this could be a system of new Biblical readings on week-days — and since April 3 in the U. S., we have had this "supplementary lectionary."

Part Two of this book offers a well thought out review of the new Mass rite, incorporating the changes promulgated by the Instruction of September 26, 1964, and the *Ordo Missae* of January 27, 1965. The author mentions here the trend away from excessive rubricism so familiar to many priests from their seminary training; rather than pinpointing every move, the recent *Ordo* leaves much to the celebrant's choice and good judgment, particularly in the Liturgy of the Word.

My one criticism of this book concerns its composition. The Liturgical Constitution is published at the back of the book; would it not have been more convenient for the reader, if each article were printed in the body of the work, followed by the author's commentary?

The very title of this book, *Sacramental Liturgy*, is not without significance, for it underscores Father McManus' purpose. A sacrament is an efficacious sign of a supernatural reality; as such, it should be intelligible. Quoting the author: "Nothing in worship should be done without meaning and awareness, nothing merely because it is prescribed" (p. 218). The Liturgical Constitution was deliberately pastoral in purpose, avoiding any theological extreme or the taking of sides in

controversial topics (e. g. the value of a Mass said by an individual priest and a concelebrated Mass offered by several priests, art. 57; or the more suitable age for Confirmation, art. 71). And the intention of Father McManus, which I believe he succeeds in accomplishing, was to provide a pastorally-oriented exposé of the Constitution, sprinkled with the necessary references to the history of Church practices and to the present Code of Canon Law.

This book is a valuable addition to one's personal library, to be not only read and consulted frequently, but also utilized as a source of sermon material (pardon the word, homily I mean) and as a meditation guide. As you can judge by now, any apprehension I felt upon opening this book has been laid aside by a careful reading of its contents.

— Vincent B. Grogan, O.F.M.

Signs of Contradiction: Religious Life in a Time of Change. By Anselm W. Romb, O.F.M. Conv. St. Louis: B. Herder Book Co., 1967. Pp. 215. Cloth, \$4.75.

Signs of Contradiction is a traditional approach to religious life spiced up with reams of concrete examples and sharp criticisms which a few years ago would not have been heard outside a retreat. Although the author claims, in his conclusion, that he has not explored the religious life of sisters in the twentieth century, he has searched around enough to find that too often double standards are used in the granting of permissions to travel, that financial considerations play a disproportionate role in the policy decisions of superiors, that there are still some ridiculous customs around, like asking permission to eat (not outside, but at table!), and asking permission to ask permission. He offers the thought that the lack of vocations might be due to the failure to heed the Spirit and Vatican II in making necessary adjustments in religious life.

Father Romb's chapters on charity, while pungent — as is much of the book — are, I believe, his best. He has a good account of friendship, marred, however, by the casual remark, "A mature friendship in religion is the best substitute for a sinful relation outside it!" He makes some sense on mortification and rightly flogs what I hope is the dying horse of puritanism. His remarks about the morning prayer-cycle give me pause. I for one, and many others like me, meet Christ pretty regularly in the a. m., though we don't have the type of experience he describes as a "contact" or "encounter."

Father Romb suggests that his book could be used as supplementary reading in the training of young religious. I disagree. Superiors, for one thing, come off rather badly in this book, and so, at times, do religious groups themselves (he speaks of "second rate" and "third rate" Orders).

The religious with his or her feet on the ground will profit from *Signs of Contradiction*. On the whole, however, it is a book better read for information than for edification.

— Julian A. Davies, O.F.M.

Memoirs of Father Samuel Mazzuchelli, O.P. With a foreword by Bishop James P. Shannon. Trans. Sister Maria Michele Armato, O.P., and Sister Mary Jeremy Finnegan, O.P.; Chicago: Priory Press, 1967. Pp. xxi-329. Cloth, \$10.00.

To the missionary, the historian, to anyone interested in the history of the middlewest states of Wisconsin, Illinois, Iowa and Michigan, this book will have a great appeal.

Father Mazzuchelli's life and missionary activity are admirably summed up in Bishop Shannon's foreword. The translators' note gives us a good insight into the type of material and style of writing we meet in this publication. Two pages, "To the Reader," indicate clearly the pur-

poses of the memoirs, one of which is to contribute documentary information on the beginnings of the dioceses of Detroit, Milwaukee, and Dubuque.

The Memoirs are divided into three books: book one covers the missions in Canada, Wisconsin and Michigan; book two those of Iowa, Wisconsin and Illinois; and book three is a summary in seven chapters on Protestantism and Catholicism in the United States. It also includes helpful information on the status of the priest and religious sister in our country during the middle of the nineteenth century.

Throughout the narratives the author writes of himself in the third person, but the lively anecdotes leave no doubt as to who he is. The style is distinctly mid-nineteenth century; some accounts read like the former third-nocturn legends in the Divine Office. In spite of this the reader will be surprised at the ecumenical ideas expressed, the author's recognition of the value of a vernacular liturgy, his outlook on the mission. In chapter thirty-eight, Book one he says: "The true friend of the Indian must be content to bring him to the knowledge of the truths of the Gospel which, as experience teaches, are within the grasp of his intelligence and are practicable in the physical and social conditions in which divine Wisdom has placed him." This is precisely the tenor of the document on the missions from Vatican II.

The opening chapters of Book I are devoted to the development of the vocation, ordination, and departure of Father Mazzuchelli for his work in America. He began his missionary career on Mackinac Island, Michigan, in a little village of five hundred Canadians and Indians. Then follow accounts of the evangelization of his flock, and difficulties with other denominations, the hardships of the northern life and the trading life of his parishioners. Moral admonitions are interspersed throughout the writing of Father Mazzuchelli, but

these are in no way monotonous or offensive. Missions in Green Bay, missions among the Menominee Indians, those in the territories north and west, all supply material for fascinating reading. Chapter nine relates some of the physical and moral conditions of the Indian tribes, grave difficulties and dangers faced by the new converts, tribal customs, medicine men, hours of discouragement, lapse of converts, savagery of the Indians, cold, snow, long distances, floating ice blockades, swollen rivers, and the like. Chapter 81 gives a vivid description of the first mission to the Winnebago tribe in 1833, whose members were ferocious, addicted to drunkenness and immorality, with a language entirely unlike that of any neighboring tribes. By his gentleness and persuasion, Father Mazzuchelli was able to win them to a Christian way of life. He succeeded in writing a prayerbook for them in their own language and had it printed in 1833. Chapter twenty-two continues to give us interesting accounts of the Indians' confessions through interpreters, their reception of the sacraments, and the building of their churches. Several maps, placed at convenient places in the narrative, help the reader considerably.

The government of the United States was always a source of admiration for Father Mazzuchelli, and he shows frequently that Church and State can function side by side independently. We can learn much from his writings on the manner in which land was obtained by settlers and on the fate of the dispossessed Indian tribes.

This book covers an important era of American history, and it proves to be a true history with penetrating insights into the various developments of Church and State. It has achieved a great purpose, and it is a valuable document contributing toward the history of the Catholic Church in America.

— Sister M. Josephine, O.S.F.

Johannes Steiner, *Therese Neumann.*

A Portrait based on authentic accounts, journals and documents. Alba House, \$4.50.

In these last years immediately before and after her death comparatively little has been heard about Therese Neumann, the stigmatic of Konnersreuth; now a new book has just appeared in an English translation which purports to be "A Portrait based on authentic accounts...". The author has certainly used a large amount of material and done considerable research, but his claim to have written "the authentic story of Konnersreuth" and "an objective statement of facts" can certainly not be sustained.

For he takes his material exclusively from completely uncritical sources such as Fr. Naber, Therese's confessor, and her own family, who really cannot be considered objective, and makes not the slightest effort at a critical evaluation. Thus he accepts the "miraculous" cures of Therese's early illnesses without any further discussion and does the same for her strange states of dissociation which he considers supernatural, though these are well-known in mediums and hysterical subjects.

It is regrettable that so many members of our Catholic public including writers on such sensational subjects as Therese Neumann are still completely unaware of parapsychological states which are to be found not only in many Catholics exhibiting peculiar phenomena but also in mediums and ecstasies of other religions. The present author certainly shows himself very ignorant on the subject. Strangely enough, he violently attacks my own critical book on Therese Neumann, without, of course, even attempting to refute my main arguments, but not the book by Fr. Siwek, S.J., and the detailed medical study of Dr. Poray-Madeyski (could it perhaps be because a lay woman is easier to attack than a Jesuit or a medical doctor whose book carries a Roman Imprimatur?)

Herr Steiner also leaves out the more questionable visions of the Passion in which Therese wants to "save" Christ from the Cross and contents himself with a few rather summary descriptions. He makes one uncorroborated statement after the other, such as that Therese never courted publicly, which is simply untrue (she signed for example thousands of holy pictures for the GIs, which is certainly not in keeping with the author's portrait of a retiring mystic), and he repeats the objection often raised against my own book that only someone who had known Therese for years is at all qualified to judge the phenomena — which would incidentally disqualify any beatification commission, as its members have normally never so much as seen the subjects whose virtues and miracles they have to judge.

The book contains a large number of pictures, some of them quite ghastly, particularly the coloured ones showing Therese and her bedclothes covered all over with blood, others very much touched up "like a saint ought to look," rather in the manner of the touched-up photographs of St. Teresa of Lisieux. It is strange that in our time, when so many of our approved devotions and even the traditional expression of certain doctrines are under criticism, such completely uncritical books which only pander to sensationalism should still be published and find a large public. The blurb calls the book a scientific and heavily documented study" — one can only hope that not too many readers will be taken in by such a misleading description.

— Hilda Graef

The Council Fathers and Atheism: Interventions at the Fourth Session of Vatican Council II. Introduced and ed. by Peter Hebblethwaite, S. J. Glen Rock, N. J.: Paulist Press, 1967. Pp. 110. Paper, \$0.95.

Readers familiar with I. Lepp's *Atheism in Our Time*, J. Lacroix'

The Meaning of Modern Atheism, G. Vahanian's trilogy, and the many other profound and sympathetic studies of contemporary atheism will find this little paperback worth its weight in gold. Perhaps the above bibliographical presentation is misleading: this is not a bare presentation of documents with a few edifying words by way of introduction; it is a skillfully organized and deeply provocative presentation of a burning question, to which (1) the intervention texts form an indispensable reference-appendix, and (2) an insightful commentary on the pertinent section of the Pastoral Constitution on the Church in the Modern World forms a brilliant climax.

There is not a redundant word in the book; the author has packed an incredible amount of facts, as well as interpretation, into its pages. Beginning with Bishop de Smedt's first protest against the imminent danger of turning the Council into a banal discussion of scholastic distinctions, Father Hebblethwaite continues his historical analysis with an account of the important developments made possible by *Pacem in Terris* and *Ecclesiam Suam* (for once, Pope Paul is not stupidly portrayed as a "Hamlet," but is given due credit for pastoral and theological concern). Then the organic development apparent in the interventions (the texts of which are presented later) is deftly traced, and the "introduction" is, as was mentioned above, climaxed with a commentary (not meant to be definitive) of the text of the Constitution.

It is difficult to select high-points in a book so consistently excellent, but surely nothing is so badly needed today as the author's insistence on the Council's concrete, personalist, and pastoral approach to the question of atheism in particular — an approach most evident, perhaps, in Archbishop Marty's intervention, "Atheism Is People." It most certainly is important to realize that Vatican II did not deal with abstract

and philosophical matters — that in the particular case of atheism, the ideological issue was seen above all in its concrete relationship to the fundamental realities of nature-grace, creation-redemption, and spiritual-temporal (p. 30).

Not only does **The Council Fathers and Atheism** furnish a graphic description of the intimate workings of a General Council, but it provides excellent insight into the attitude of the contemporary Church toward, not so much "atheism" as people who are sincerely unable to welcome the light and truth of Christ. Though obviously meant primarily to inform, it will also, happily, serve to foster personal understanding and concern.

— Michael D. Meilach, O.F.M.

Searchings. By Gabriel Marcel. Glen Rock: Newman Press, 1967. Pp. 118. Cloth, \$3.75.

Searchings is the apt and significant title of Gabriel Marcel's most recent publication. For Gabriel Marcel, man is essentially *homo viator* — the way-farer whose very nature is to be involved not merely in fulfilling a fate or destiny but in transforming and recreating it from within. Such creative development implies a search, for the pilgrim road man follows is revealed only in time and only to the sincere, intelligent seeker. This small volume comprises six brief lectures delivered at Freiburg University during the years 1959 to 1965. The tone is rather that of an audible meditation than a classical lecture. Marcel's meditative search into such themes as truth and justice, death and immortality, science and wisdom, the sacred and technology is worked out within the framework of a concrete, intersubjective metaphysics. The insights he develops here are an overflow of his important speculative work *The Mystery of Being* in which he devoted considerable attention to similar themes.

Perhaps it seems strange for a professional philosopher to grapple with some of the problems Marcel

takes in hand. It is not so strange if one reflects on the very basic character of Marcel's thought. He habitually avoids abstractions and argumentative demonstrations in favor of a direct exploration into concrete experience. Hence such notions as hope, fidelity, and justice, for example, emerge not as mere abstractions but as the very substance of a vocation to which man must in some way respond. With this as the character of his speculative thought, it is not at all surprising to find Marcel a very successful dramatist. In the lecture on his dramatic works, however, Marcel himself is quick to point out that his dramas are not a mere dramatization in some form or other of the thought presented in his philosophical works. Rather the two modes of expression must be seen as two streams of creative activity bursting from a single spring. The particular, concrete situation of man in time provides a common source for both modes of thought and expression, and the motivating force is surely akin to what St. Augustine called the "restless heart."

The key insight which provides a sort of basic unity to Marcel's thought in this volume appears to be that of "intersubjectivity." Especially is this clear in his essay on the philosophical anthropology of Martin Buber where he explores to some extent the "I-Thou" relationship developed by Buber. Marcel's deep humility is a pervading characteristic of these brief meditations: and he shows himself once again as man the way-farer, nearing the end of his journey but ever in the search for truth.

— Van Fehrenbach, O.F.M.

On Earth As It Is in Heaven. By Paul De Haes. Trans. Martin W. Schoenberg, O.S.C.; Notre Dame, Ind.: Fides, 1966. Cloth, \$5.95.

The title indicates the purpose of this excellent book: to bridge the gap between earth and heaven, to portray earth as heaven's vestibule, the

way God planned it from the beginning. By becoming man Christ made of himself a bridge linking earth with heaven. In his own words: "I am the way, the truth and the life."

The author blames Jansenistic and Manichaeistic errors for influencing modern Christians to build a wall between heaven and earth, for tricking some of us into thinking in opposites: natural-supernatural. These he proves, are not opposites at all but rather complements. "The Christian contrast is not: natural-supernatural, but sin-holiness." (p. 43).

The book is divided into three parts. Part I considers man's relationship with God who entrusts his work to man. Man cooperates by transforming earth into the vestibule of heaven. God's generosity and providence are graphically described; man's response to God's generosity through prayer is outlined in a brief but brilliant analysis of what prayer should be (pp. 52-59).

Part II treats of man's relationship with Christ. Our faith is an acceptance of Christ, an encounter with the Lord. Properly understood, our religion is neither a catalogue of doctrines nor a list of commands and prohibitions. Rather, "Our Christianity is fundamentally a Person, a living Someone: Christ Jesus, the Son of the living God.... Our faith is primarily an encounter with Christ (p. 78).

Using the Samaritan woman who met Christ at Jacob's well as an example, the author proposes the thesis that every encounter necessarily includes a conversion. From here he goes on to point out that our deepest encounter with Christ takes place in the confessional. Having truly encountered Christ here, the "converted" Christian finds himself impelled to witness him to all the world.

Part III is about the peace, joy and liberty which characterize every dedicated follower of Christ. Poverty is the touchstone of man's peace and joy, a necessary condition for gen-

uine prayer. Rather than a negative "giving up," poverty is actually a receiving. As St. Francis of Assisi put it so succinctly in his peace prayer: "It is in giving that we receive." By poverty man establishes his dependence on God his Father. The way to do this is clearly outlined in the life of Christ: He very deliberately chose to live poverty, he called himself the Servant of God who came not to be served but to serve. His Mother walked the same road before her Son was born. That is why she said: "Behold the handmaid of the Lord, be it done to me according to Thy word." The fiat of Christ and the fiat of Mary are high points of prayer.

When a man is truly poor he has firmly established his independence in God. He then is in a position to enjoy real freedom. Father De Haes explores the notion of freedom from every conceivable angle: pagan and Christian, personal and collective, internal and external, political and institutional. It would be difficult, if not impossible, to improve on the masterful examples that illustrate his points. Living as we are in an age that is much concerned about freedom, we strongly recommend a serious study of Chapter VIII. It could well dispel much of the muddled thinking on the subject both on the right and on the left.

There is a triple — and curious — progressive — anti-climax in the book. The last chapter in Part I, the last two chapters in Part II and the last three chapters in Part III could be eliminated and never be missed. Not that these six chapters are not worth reading, but they just do not fit into the plan of the work as outlined by the author in his introduction (pp. x, xi). One is led to surmise that these chapters were previously and separately written (for magazines?). We recommend that on its first trip through the book the reader skip Chapter III in Part I — it will be excellent reading around

the time of Trinity Sunday; pass over Chapters V and VI in Part II — they are well suited for Advent and Christmas; and save Chapters IX, X, and XI in Part III — they are ideal for May, and in them Mary is lyrically portrayed as the exemplar of all pilgrims.

— Gordon Krahe, O.F.M.

Christ and Church: A Theology of Mystery. By M. J. Le Guillou, O. P. Trans. Charles E. Schaldenbrand. New York: Desclee, 1966. Pp. 375. Cloth, \$6.75.

Fr. Le Guillou's book attempts to trace the theme of Wisdom from the Bible, through the Fathers, to the theology of St. Thomas. His express intention is to represent the theology of St. Thomas in all its biblical orientation.

The development of the theme of Wisdom offers an integrating perspective. After taking some initial clues from the Old Testament, the author shows the reworking of this theme in the Gospels and in the Epistles of Paul and John. This is followed by a description of the theme in the Fathers, with greater emphasis given the Eastern tradition. With this initial work done, Fr. Le Guillou proceeds to present St. Thomas' theology precisely as a systematic reworking of the biblical theme of Wisdom. For a moment, one recalls the exciting work of Fr. Mersch on the historical development of the doctrine of the Mystical Body. Unlike Fr. Mersch, our author has chosen to focus his efforts on St. Thomas, a focus which takes over half the book.

Yet it is precisely in the major effort that the book offers an exceptionally important contribution. In attempting to concentrate on the biblical theme of Wisdom as a way of entering into the mystery of Christ and Church, Fr. Le Guillou has recovered that theme in its three distinct modes: biblical, patristic, and scholastic.

The value of this accomplishment

is double. In the first place, it offers a paradigm of a scholastic theology which brings to conceptual expression a theme found in more concrete modes of presentation (biblical, patristic).

In the second place, it attempts to uncover an aspect of St. Thomas' work which will offer a common bond for Protestant and Catholic theology: its scriptural orientation.

By doing this, Fr. Le Guillou's work points up what may well be a serious deficiency in certain forms of contemporary philosophical theology. This deficiency is illuminated in the question: Can a philosophical theology be fruitfully developed which neglects scriptural and patristic data? Thus certain attempts to construct what is termed an "existential" theology may eventually be judged not so much in what they offer, but in what they neglect — a true biblical-patristic orientation.

Fr. Le Guillou is well within the tradition of a Mersch, a de Lubac, a Congar, who rethink the presence of Christ in his Church by focusing on biblical and patristic data. And what is more, by presenting St. Thomas in the light he has, Fr. Le Guillou counters a solidly established myth that scholastic theology tends to lack a biblical orientation.

— Carl M. Pasquale, O.F.M.

New Dictionary of the Liturgy. By Gerhard Podhradsky. Preface by Joseph Jungmann, S.J.; Foreword by Clifford Howell, S.J.; Eng. ed. by Lancelot Sheppard; New York: Alba House, 1967. Pp. 208. Cloth, \$6.95.

It is a commonplace that the biblical revival has given rise to a proliferation of "Dictionaries of the Bible"; far less effort seems to have been devoted to providing the layman with equivalent "Dictionaries of the Liturgy," although there are some good reference books available in the field. This is a welcome addition, particularly inasmuch as it is generally oriented to pastoral needs. It represents a prodigious amount of

research and is therefore, as the product of a single author, certainly an outstanding achievement.

To keep a dictionary down to this size, however, and give anything like an adequate treatment to an adequate number of subjects, is asking the impossible. It is hardly to be wondered at, therefore, that some of the entries are skimpy — almost enigmatic (e. g., under "Arianism," "III. In art there are many representations of Christ as judge." Period). Despite space limitations, moreover, one wonders how there could be an entry on Hippolytus without one on Justin Martyr; how there could be one on "Apology" in the Gallican Liturgy without one on Justin's *Apology*.

Is the Roman Liturgy (with its Gallican derivatives) of such exclusive concern to educated readers in the West that no mention at all could be made of the Byzantine, Coptic, or Greek Rites? I rather think that more people would be inclined to look for explanations of these rites than for such entries as "Missa cum populo activo," "Deus in Adjutorium," and "Photizomenate," though this is not to say that the rare sort of person given to reading dictionaries from cover to cover would not learn something from such entries as the latter group.

All criteria for such anthologies as this are doubtless to some extent arbitrary; but I do think that the key articles, "Roman Liturgy" and "Sacrament" could have been better developed; and some effort could have been made to be more fair to the Reformers.

The Dictionary remains, nonetheless, a valuable research instrument within its limits. Its presentation is enhanced by the inclusion of 32 well chosen, full-page photographs, and it places at the fingertips of pastors, students, and anyone else interested in liturgical doctrine, history, and legislation, a wealth of highly useful information.

— Michael D. Mellach, O.F.M.

Books in Brief

Theological Investigations. Volume IV; More Recent Writings. By Karl Rahner, S.J. Trans. Kevin Smyth; Baltimore: Helicon (London: Darton, Longman, and Todd), 1966. Pp. x-421. Cloth, \$8.50. In this fourth volume of Rahner's major work, he returns to probe more deeply the fundamental problems that continue to fascinate him; the development of dogma, Christology, grace, eschatology, and the significance of the everyday life of the Christian. He discusses the development of dogma within Scripture itself as the "authenticated exemplary instance of such development in general, explores the concept of mystery to show that "the mysteries" are really only facets of the one mystery with which Christian revelation confronts mankind, treats of the consequences of our neglect of the Trinity, and investigates the ontology of symbolic reality. He continues with reflections on poetry and the Christian, and concludes by discussing two problems we face today: What is the meaning of work and leisure within the context of the five-day week? And what do we discover about power when we view it in light of the reality of God?

Theological Investigations. Volume V: Later Writings. By Karl Rahner, S.J. Trans. Karl-H. Kruger; Baltimore: Helicon (London: Darton, Longman and Todd), 1966. Pp. vi-525. Cloth, \$8.50. Every chapter of this book is related to contemporary concerns in the Church. The author assimilates all the various facets and discoveries of modern investigations insofar as their truth can help to explicate the divinely revealed truths of Christianity. The volume is divided into five sections, discussing Questions of Fundamental Theology and Theological Method, Questions on the Theology of History, Christology, Ecclesiology, and The Christian Life. Part V concerns itself with Some Theses on Prayer 'in the Name of the Church.' The Commandment of Love in Relation to the Other Commandments, The Saving Force and Healing Power of Faith, and, lastly, What is Heresy?

Divorce and Remarriage: towards a New Catholic Teaching. By Victor J. Pospishil. New York: Herder and Herder, 1967. Pp. 217. Cloth, \$4.95. This book embodies the first detailed argument by an American canon lawyer for remarriage in the Church. To support his claim that the Church should use its authority (now used to bind Catholics in marriage) to release them from that bond, the author presents a historical argument against the modern understanding of the biblical and doctrinal assumptions that seem to forbid remarriage after divorce. He concludes that like the Eastern Churches, Rome too would be more faithful to the spirit of the Gospel and the early Fathers if she encouraged permanent marriage but (for a variety of reasons) allowed divorce and remarriage in particular cases.

The Eucharist: Pasch of God's People. By J.M.R. Tillard, O.P. Trans. Dennis L. Wienk; New York: Alba House, 1967. Pp. 316. Cloth, \$4.95. This book sets out to give us a more integrated and total appreciation of the Eucharist. Avoiding technical terminology as far as possible, it clarifies the biblical notions of salvation and the Church as

a community. From this vantage point it proceeds to dwell on the transforming effects of the Eucharist in the life of the Church. It probes the scriptures and brings out their rich nuances; it sifts the extraordinary insights of the Eastern and Western Fathers; it brings the living tradition of the Church into theological perspective — and the modern reader is enabled to view the sacrament of salvation in a fresh and vital light.

Prophets of Salvation. By Eugene H. Maly. New York: Herder and Herder, 1967. Pp. 191. Cloth, \$4.50. In this, the only recent popular treatment by a Catholic biblical scholar to examine the entire history of biblical prophecy, Father Mary discusses each of the major non-writing and all of the writing prophets. He shows them not as unrealistic dreamers whose only concern was for the distant future, but as men of their times deeply involved in the issues of their day. Burdened with God's warning to a sinning people, the prophets when fulfilling their divine mandate faced king, priest, and commoner with complete equanimity and absolute confidence in the power of the word which they delivered to Israel. This account of the nature of biblical prophecy and its history is a credit to Father Maly, an Old Testament scholar and popular teacher of unusual stature.

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Friar Van Fehrenbach, O.F.M., will begin theological studies for the priesthood in the Province of St. John the Baptist in the Fall; his recently completed B.A. thesis was entitled "Gabriel Marcel: a Metaphysic of Hope. A Concrete Ontological Approach."

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